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GEORGE THORNBURGH



# FREEMASONRY

WHEN, WHERE, HOW?

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A HISTORY OF OPERATIVE AND SPECULATIVE FREEMASONRY, FROM THEIR ORIGIN UNTIL THE PRESENT—  
YORK AND SCOTTISH RITE

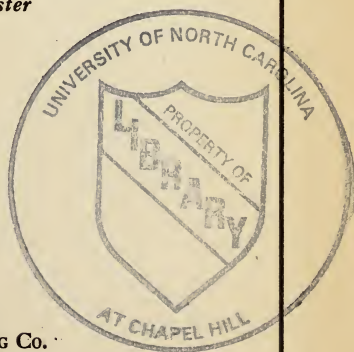
TOGETHER WITH

A HISTORY OF THE ORDER EASTERN STAR AND OF THE MYSTIC SHRINE.

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By  
GEORGE THORNBURGH, 33°, Hon.  
*Past Grand Master*

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LITTLE ROCK, ARK.  
1914.

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GEORGE THORNBURGH**

## DEDICATION.

To the Masons of Arkansas, in whose fellowship I have, for nearly half a century, found joy, and whose friendship I prize above pearls and rubies, this volume is fraternally dedicated.

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## COMMENDATORY.

From the very beginning of my Masonic life, and during the subsequent years of study of the sublime symbolism and history of Freemasonry, the greatest of the sciences, I have often lamented the fact that a concise, readable, yet comprehensive history of our order was not available, or, at least, I had not seen one that measured up to my conception of the foregoing requirements.

Most readers desire a history shorn of abstruse expressions, high-sounding phrases, or extravagant and fanciful statements.

The writer has known the author of this history for years, and has been intimately associated with him in Masonic work. Brother Thornburgh's name is a household word among the Craft in Arkansas, because of the invaluable work he has accomplished as editor of the Trowel for twenty-seven years, and as Grand Commander, Grand High Priest, Grand Master, and Grand Patron. To state that he is in every way pre-eminently qualified to write a readable and reliable history is but to voice a sentiment universal among Masons, not only of this State, but of other States as well; that he has written such a history, a careful perusal of these pages will reveal.

So great is the value of this history that even the strongest possible words of indorsement from the writer fail to express his sense of appreciation of the book.

May the author be spared many years to bless the Craft with his useful labors, his kindly encouragement and his helpful advice, and may this volume accomplish much good, is my earnest prayer.

BAKER CLARK,  
*Grand Lecturer.*

## PREFACE.

This is not a picture book. It is pleasing to look upon the faces of those we honor, but the limitation is such, as to the size and price of the book, that, besides the author, I show only the picture of the head of each of the two Rites in Arkansas, Brother Mills, the Grand Master of the York Rite, and Brother Rosenbaum, Inspector General of the Scottish Rite. These are obviously proper; beyond them I would be at a loss as to where to begin and with whom to quit.

Nor is it a biography. I wish it were practicable to give the records of the many noble men who have guided the Craft in the past and of the splendid ones who honor its ranks today. There is material in Arkansas Freemasonry for a most interesting book of biography. Among those who have filled the offices in the fraternity were men of the highest standing in church, State and society; honored chief justices, learned judges, great lawyers, distinguished preachers, eminent physicians and successful business men. And we are proud of the men who are now at the helm.

But this is a *history*, and only incidentally are men mentioned (Washington and Pike excepted). That so many Masons know but little of the *when, where* and *how* of Freemasonry is not so much because of a lack of interest in the subject, as want of opportunity to inform themselves. Few have the time or means to devote to large and expensive books, which in the end do not make clear the truth. I present this history in plain language, boiled down and stripped of speculation, with the hope that it will be studied and appreciated. If so, I shall feel happy in the thought that I have been helpful to my fellow-men.

I thank Brother F. W. Kidd for permission to use material from his book, the editors of the Tyler-Keystone for permission to use the Ritual of the Operative Masons, and Brother C. E. Rosenbaum for valuable assistance in preparing the Scottish Rite material.

GEORGE THORNBURGH.

Little Rock, Ark., August 1, 1914.

## APPROVAL OF SCOTTISH RITE HISTORY.

The chapters in this book, covering the history of Scottish Rite Masonry, have been carefully read by me, and I very cheerfully commend them as containing correct information of value to brethren interested.

Fraternally,

CHARLES E. ROSENBAUM, 33°,  
*Sovereign Grand Inspector General in Arkansas.*

# FREEMASONRY

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WHEN, WHERE, HOW?

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## THE HISTORY OF FREEMASONRY.

Over and over again the question has been asked, What is the origin of speculative "Free and Accepted Masonry?"

The day of accepting vague tradition is rapidly passing and intelligent Masons are inquiring for themselves for historical facts, as well as for authentic traditions. In their zeal for the antiquity of the Fraternity, orators and writers have traced it back to the Garden of Eden. Less enthusiastic ones have contented themselves with stopping at the building of King Solomon's Temple. The latter, by reason of the symbols and language used, are less unreasonable, but in truth there is no real historical relation between King Solomon's Temple and Speculative Freemasonry.

Speculative Masonry, which is the Freemasonry of today in this country, is the outgrowth, the child of Operative Masonry.

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## OPERATIVE FREEMASONRY.

To give intelligently the history of Speculative or Symbolic Freemasonry, we must first give briefly the history of Operative Masonry. In all ages of the world, and especially since the building of King Solomon's Temple, there have been skilled artisans distinguished from ordinary workmen. Among the most noted of them were the workers in stone, called *masons*. The word "Mason" comes from the Latin "*maconetus*," meaning "a builder."

Skilled Operative Masons plied their trade in England, France and Italy, during the Middle Ages, and were famed for the character of their work. They were not only build-

ers, but were architects as well. They stamped their individuality on every building. They had so far advanced as skilled Masons as to be a privileged class, free to travel wherever they pleased, and to plan and erect buildings exempt from the taxes and limitations imposed upon the less skilled workers. Being *free* as to territory and taxes, and free as to the character of the work they undertook, they were called *Free Masons*. They built many churches, cathedrals and other stately edifices, some of which still exist. These operatives traveled much in the performance of their work. In those days, writing was not common and diplomas were unknown. So, in order to be accredited with each other as Craftsmen, a system of passwords and signs was adopted which enabled each to prove to the others that he had been regularly taught his trade, and was no pretender or *cowan*. These ancient Operative Masons had their regulations by which a young man was admitted as an apprentice, taught his work and became entitled to practice his trade. They easily and early fell into the custom of meeting in lodges. From time to time ceremonies for receiving members were adopted and a Ritual was formulated.

In A. D. 926 the Operative Masons were granted a charter for a regular organization, empowering them to meet annually at York, where the first Grand Lodge was organized, at which Edwin, the brother of King Athelstan, presided as Grand Master. Operative Masonry was a religion and a trade combined.

I am sure that it will be interesting as well as profitable for me to give, first of all, the ceremonies of conferring the degrees in the Operative Lodges. Their similarity to the ceremonies of the Speculatives will impress the Masonic student.

I have gathered the information from various sources, but give credit for most of the descriptions which follow to "The Ritual of Operative Freemasons," written by Thomas Carr, M. D., who is still living, and who is an hon-

~~King Rudak~~



orary member of a Guild of Operative Freemasons, as well as a Past Master of a Lodge of Speculative Masons.

The form of the petition to an Operative Lodge for apprenticeship was as follows:

“I, ....., being the son of a Free Man and ..... years of age, humbly crave to be made an apprentice to the Ancient and Honorable Craft. I am prompted by a favorable opinion preconceived of the fraternity, and I desire full knowledge to enable me to work at the trade. I promise that I will conform to all the ancient usages and established customs of the Order.”

The candidate had to be proposed by one Mason, seconded by another and supported by five more. The application for apprenticeship was posted at the entrance of the quarry or workshop for fourteen days. On three occasions he must stand by his application, when the men are going to and from work, so that all may see him; and if anyone knows anything against him, it must be reported at the head office, and the matter investigated. If accepted, he had to appear on the appointed day—the sixth of the week—at high twelve, at the quarry or workshop. He applies at the door, and is admitted on giving the proper password, which had been given him. He is admitted within the entrance of the Lodge, usually a porch with double doors, and takes an oath not to reveal any part of the proceedings. This is sealed by his kissing the book. The candidate puts his fee on the lower ledge of a foot stone.

It may be interesting just at this point to describe briefly the Lodge room of the Operatives, as they are about to confer the first degree. There are *three* Masters. They sit in the west so that they face and can see the rising sun. The Junior Warden sits in the north so that he can see the sun at its meridian height, and the Senior Warden sits in the east so that he can see the setting sun. The altar is in the center of the Lodge; over it is suspended the letter G, and the Rough Ashlar stone is on its east side. There

are three Deacons present, one for the Masters and one for each Warden.

Inside the porch the candidate is divested of all money and hoodwinked. Then three men come out of the Lodge, divest him of all his clothes, and dirty him with mud. The doctor then arrives and removes the hoodwink. He is told to "Wash and be clean." The bath is ready and the candidate bathes. Seven times does he dip. The doctor then examines him to see that he is sound in wind and limb and reports him "perfect in all his parts." Then he is elected by the "clean-hand" sign. He is clothed in a white cloak, whence the original symbolism of white, signifying a candidate, is obtained, the word candidate meaning literally "I am white." The candidate is again hoodwinked, still clothed in the white cloak. He has also a blue cord looped around his neck, held by a man in front and a man behind, and a second blue cord around his center, held by a man on each side. The neck cord being longer than the center cord, the four men make a diamond, with the candidate in the center. This diamond had a reference to Operative Masonry, and the candidate and his four attendants make "five points," which has another reference to Operative methods.

The candidate now makes application at the inner door. The sword is held to his n. l. b. so as to draw blood. He is then admitted and led to the N. E. corner. Here he is questioned. What age are you? What is your character? What is your knowledge? Where have you been working? Have you been a member of any Guild or Company before? Do you swear you have never been expelled, discharged or "run away" from any work? In all cases of D. and D. I. W. D. you put y. t.? In El Shaddai is all my t. Right. Rise. The brothers in the E., S., W., and N. will take notice that ——— is about to pass before them. He is asked if he sees anything. He replies No, and the hoodwink is slightly raised so that by bending his head a little forward he is able to see his own feet and two or three feet in front of

them. He is then cautioned to keep strictly to the track or tessellated border, and is led once around it. He has put one foot in front of the other, toe to heel, and so on; it is called "end on work," or "work in line." The candidate has to make this perambulation once correctly without failure. From the N. E. corner he goes to the S. E., then to S. W., then to N. W. Then he comes to the Junior Warden, who bars his progress. On due report the bar is raised and the candidate proceeds. Then back to the N. E. corner and to Senior Warden, who bars progress again. On due report the bar is removed and then a strip of scarlet is laid down leading to the Rough Ashlar stone on the east side of the altar, so that the candidate shall not step on the squares of the Mosaic Pavement as he is led to the Ashlar stone. Here he kneels with both knees bare on the rough Ashlar stone, with the left hand S. T. H. B. T. R. R. T.

It is interesting to note that this is still preserved as a sign in the Lodges under the Scotch Grand Lodge, as well as among the Operative Freemasons.

He then takes the following obligation :

"I, ....., do, in the presence of El Shaddai and of this worshipful assembly of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, write, print, cut, mark, publish, discover, reveal or make known any part or parts of the trade secrets, privileges or councils of the Worshipful Fraternity or Fellowship of Freemasonry, which I may have known at any time, or at any time hereafter shall be made known unto me.

"The penalty for breaking this great oath shall be the loss of my life.

"That I shall be branded with the mark of the traitor and slain according to ancient customs by being throat-

alled. \* \* \* SO THAT MY SOUL HAVE NO REST BY NIGHT OR DAY.

“Given under my hand and sealed with my lips.

“So help me El Shaddai and the holy contents of this book.”

The form of these oaths explains the archaic form of the obligation in the Speculative Ritual. People of the Middle Ages believed the soul could not rest unless the body was properly buried, hence the craving was for Christian burial. It is really the remnant of a Pagan idea transmitted to Christian times. The ancient Romans believed that the soul of an unburied body could not pass the Styx for at least a hundred years.

There is no doubt that in ancient times it was contemplated that these penalties should be actually inflicted; indeed, at a time when physical mutilation such as amputation of a hand, and hanging, drawing and quartering were still in our statute books, there was nothing incongruous in such an oath. Papworth and Gould record that in 1099 a Bishop of Utrecht was slain for extracting the grand secret from the son of a Master Mason.

After taking the obligation the candidate is requested to seal it with his lips. As his lips are brought to the book, a large seal of soft wax is placed underneath them; his head is forcibly pushed downward so that an actual impression of his lips is taken by the wax, and his obligation is “sealed with his lips” actually and literally. When the obligation is finished the Master says to the Deacons, “Give light that he may place his hand to the bond.” A pen is put in his hand, and he signs the bond, “Given under my hand and sealed with my lips.”

The candidate is then assisted to rise with the words, “Rise, apprentice to the Craft of Freemasons.”

He is then given the grip, which is the same as that of the Speculatives, only it must be “covered;” and the word is “Jabal.” Then the charge is given as follows:

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## CHARGE TO THE APPRENTICE TO THE CRAFT OF FREEMASONS.

1. You shall truly honor El Shaddai, and his holy church, the King, your Master, and Warden; you shall not absent yourself, but with the license of one or both of them from their service, by day or by night.

2. You shall not purloin or steal, or be privy or accessory to the purloining or stealing of the value of six pence from them or either of them.

3. You shall not commit adultery or fornication in the house of your Master, with his wife, daughter or maid.

4. You shall not disclose your Master's or Warden's secrets or councils, which they have reported unto you, or what is to be concealed, spoken or done within the privities of their house, by them or either of them, or by any Freemason.

5. You shall not maintain any disobedient argument with your Master, Warden, or any Freemason.

6. You shall reverently behave yourself toward all Freemasons, using neither cards, dice or any other unlawful games, Christmas time excepted.

7. You shall not haunt or frequent any taverns or alehouses, or so much as to go inside any of them, except it be your Master's or your Warden's, with their or the one of their consents.

8. You shall not commit adultery or fornication in any man's house where you shall be at table or work.

9. You shall not marry, or contract yourself to any woman during your apprenticeship.

10. You shall not steal any man's goods, but especially your Master's or any of his fellow-Masons, nor suffer any to steal their goods, but shall hinder the felon if you can; and if you cannot, then you shall acquaint the Master and his fellows presently.

11. All these articles and charges, which I have now recited unto you, you shall well and truly observe, perform and keep to the best of your power and knowledge.

So help you El Shaddai and the true and holy contents of this book.

From this charge you will see that the Operative Freemasons require their apprentices to respect chastity of the womenkind of Freemasons. It is also noteworthy that the dame of the house where they hold a Lodge is protected, and she is also sworn not to lead any member of the Craft into sin.

The candidate is then actually presented with his working tools, which are the chisel, the small maul and the straight edge, and is invested with the apprentice's apron.

He is next taken to the N. E. corner stone. Here he is asked by the foreman how he is going to live until he draws his first week's money. If he says he is poor, then his foreman takes him before the Masters in the chair, and reports that he has no means of living. The Masters crave charity for him and a collection is taken on his behalf. (This is, doubtless, the origin of the deposit Speculative Freemasons ask of the candidate.) If, however, he says he has money or will live with his father, no collection is made. For seven years he remains an apprentice, being taught his trade. During this time he wears his blue neck cord as a sign that he is still bound as an apprentice.

This wearing a collar as a sign of bondage is a very old custom. In Anglo-Saxon and Norman days, serfs and bondsmen were accustomed to wear collars of metal securely riveted around their necks. (In many jurisdictions the blue collar is now worn and in some Lodges in Arkansas they are found. They are worn by the officers and the jewels are suspended from the lower end of them.)

At the end of the seven years the apprentice applies to be made free of his bond. The following application

has to be posted up at the entrance of the stoneyard quarry or works.

“Application to the Superintendent of the Works of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Plaisterers and Bricklayers.

“I, ....., having well and truly served as an entered apprentice to the Craft of Freemasons for seven years, and being to the full age of twenty-one years, humbly crave to be made free of that bond, to enable me to be passed to the honorable degree of Fellow of the Craft of Freemason. I further promise and swear that if once admitted to the fellowship I will forever conform to the ancient charges, usages, and established customs of the Fraternity, as Fellows have done in all ages.”

The applicant has to go and kneel on the same Ashlar he was bound seven years before. The bond is torn up, the blue cord is removed from his neck.

“Rise, free brother; you are now superior to an apprentice, but inferior to a Fellow of the Craft of Freemasons.”

He is then given the pass grip and pass word leading from the first to the second degree. Both are the same as the Speculatives. \* \* \* There again the grip must be “covered.” He then takes a formal farewell of the apprentices, and for the future he must associate with the Fellows.

Before the candidate can be accepted as suitable to be passed to the second degree he has to prepare a rough dressed Ashlar stone as a specimen of his work. A rough dressed Ashlar stone is the Ashlar as it is prepared in the first degree or apprentice yard for the more expert workman. It is dressed one-sixteenth of an inch too large all over; and this stone has to be prepared by the candidate and passed by the Inspector of Material before the free brother can be passed as a Fellow of the Craft.

When the candidate goes into the second degree Lodge to be made a Fellow of the Craft, he must have this speci-

men of his work with him. He must swear it is all his own work. "No man hath used a tool upon it." (Here is a hint at the Mark degree.)

At the appointed time, again at 12 noon on a Friday, he goes to the door of the second degree yard and knocks. On giving the pass grip and pass word he is admitted. The Master gives notice, "The Fellows in the E., S., W. and N. will take notice that Brother ..... is about to pass in view before them to show that he is a candidate properly prepared to be made a Fellow of the Craft of Freemasons." He is then led around the candidate's track twice. This time his right foot is put transversely across the axis of the Lodge and then his left foot parallel to the axis of the Lodge. This is "header and stretcher" work, or "one and one," the Operatives call it. He is then led to the altar, where, kneeling on a rough dressed Ashlar stone, on both knees bare, he takes the obligation, as follows:

"I, ....., do, in the presence of El Shaddai and of this worshipful assembly of Fellows of the Craft of Free Masons, Rough Masons, Wallers, Paviers, Plaisters, and Bricklayers here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal or make known any of the secrets, privities or councils of the Fellows of the Craft of Freemasons which at this time, or any time hereafter, shall be made known unto me. That I will not permit or suffer any laborer to be employed in the proper work of Freemasonry; that I will not work with those that are not free, and that I will not teach laborers and unaccepted Masons, as I would teach apprentices or Fellows of the Craft of Freemasons.

"I further promise and declare that I will strictly preserve the honor of all Freemasons of whatever degree; that I will not commit adultery or fornication with the wife, daughter or maid of any Freemason.



“The penalty for breaking this great oath shall be the loss of my life. That I shall be branded with the mark of the traitor and slain according to the ancient custom.

“Given under my hand and sealed with my lips twice. So help me El Shaddai and the holy contents of this book.”

After the obligation it is said to him, “Rise, accepted Fellow of the Craft of Freemasons.” Then the signs of a Fellow are given. They are the same as the Speculative. the word is “Bonai.” This word proves he is a Fellow of the Craft, and means builder. The traditional history is now recited to him by the first Master Mason.

### THE TRADITIONAL HISTORY.

“Good Fellow of the Craft of Freemasons, you have been passed as a Fellow of this ancient and worshipful Fraternity. It is our purpose to tell you how and in what manner this worthy Craft of Masonry was begun, and afterward how it was kept by worthy Kings and Princes and by many other worshipful men.

“Before Noah’s flood there was a man that was called Lamech, and this Lamech had two wives, the one called Adah, and the other Zillah. By his first wife, Adah, he gat two sons, the one called Jabal and the other Jubal. And by the other wife, Zillah, he gat a son, Tubal Cain, and a daughter, Nazmah, and these four children founded the beginning of all the crafts in the world. The eldest son, Jabal, founded the craft of geometry; he had sheep and lambs in the field, and was the first Mason who wrought houses and walls of stone. And his brother, Jubal, founded the craft of music, song of mouth, harp, organ and trumpet. And the third son, Tubal Cain, found out the smith’s craft of working in gold, silver, copper, iron and steel and all manner of forging. And the daughter, Nazmah, founded the craft of weaving. These four children knew well that God would do vengeance for sin, either by fire or water, wherefore they wrote the sciences that they had founded on two pillars of stone that they might be found after

either fire or flood. The one pillar was made of marble, for that it cannot burn with fire, and the other pillar was made of stone called laternes, for that it cannot drown in any water. Our intent is to tell you truly in what manner these stones were found, on which were written these sciences.

“After the destruction of the world by Noah’s flood, the great Hermarives, that was Cubies’ son, afterward called Hermes, the father of wisdom, found one of the seven sciences written thereon, and he taught it to other men. The first of the seven sciences is GRAMMAR, and that teacheth a man to speak truly and write truly. The second is RHETORIC, and that teacheth a man to speak fair and in subtle terms. The third is LOGIC, and teacheth a man to discern or know the truth from falsehood. The fourth is ARITHMETIC, and teacheth a man to reckon and to count all manner of numbers. The fifth is GEOMETRY, and that teacheth a man to mete and measure the earth, and all other things, on which science is founded, Masonry and architecture. The sixth is called MUSIC, and that teacheth a man the craft of song, and voice of tongue, organ, harp and trumpet. And the seventh science is called ASTRONOMY, and that teacheth a man to know the course of the sun, of the moon, and of the stars of heaven.

“These be the seven liberal sciences of the which all be founded by one; that is geometry, for geometry teacheth a man measure, ponderation and weight of all things on earth; for there is no man that worketh in any craft, but he worketh by some measure; and every man that buyeth or selleth, buy or sell by some measure or weight, and all this is geometry. And the merchants, craftsmen and all other sciences, and especially the plowmen, and tillers of all manner of grain and seeds, vines and plants, and the setters of all manner of fruit, cannot find mete and measure without geometry; wherefore the said science of geometry is the most worthy, as all the others are founded upon it.

“At the making of the Tower of Babylon was Masons first made much of, and that great King of Babylon called Nimrod was himself a Master Mason. He loved well the Craft and made the Masons free men and Freemasons in his kingdom. And when the city of Nineveh and other cities of the East were built, Nimrod, the King of Babylon, sent thither sixty Lodges of his Freemasons to Ashur, the King of Nineveh, his cousin, and when he sent them forth he gave them a charter and a charge after his manner.”  
(The second Master gives “The Charge.”)

#### CHARGES OF NIMROD—SECOND DEGREE.

“That the Freemasons shall be true to El Shaddai, their King, their Lord and their Masters.

“That they shall truly serve their Masters for their pay, so that their Masters have worship, and all that belongeth to them.

“That they shall ordain the most wise and cunning men to be Masters of the work, and neither for love, riches nor favor set another that hath little cunning to be master of any work whereby the Lords should be ill served and the science shamed.

“That they shall be true one to another, and that they shall live truly together.

“That they shall assemble together once every year, to see how they might best serve the King and the Masters for their profit and their own worship.

“That they shall correct within themselves, those that have trespassed against the Craft, so the worthy science be not dishonored.

“To all these charges he made them swear a great oath that men used at that time, and he ordained for them reasonable pay whereby they might live honestly.

“Long after, when the children of Israel were come into the land of Beerhest, that is now called mongst us the country of Jerusalem, King David began to prepare the ground and the stone for the Temple of Jerusalem.

And the same King David loved well the Freemasons, and cherished them much and gave them good pay—and the charges right nigh as they be now.

“And after the decease of King David, Solomon, that was King David’s son, performed out the temple that his father had begun, and he sent for Freemasons into diverse countries and lands and gathered them together so that he had four score thousand workmen that were workers of stone, and were all Freemasons, and he chose of them three thousand, three hundred that were ordained to be Masters and Governors of his works.

“And this same Solomon confirmed both the charges and manners that his father had given to the Masons, and thus was that worthy Craft confirmed in the country of Jerusalem and in many other kingdoms.”

### ANCIENT CHARGE

#### TO THE FELLOW OF THE CRAFT OF FREEMASONS.

“1. I am to admonish you to honor El Shaddai in his holy church; that you use no heresy, schism, and error in your undertakings, or discredit man’s teachings.

“2. To be true to our Sovereign Lord, the King, his heirs and lawful successors; committing no treason, misprision or felony; and if any man shall commit treason that you know of, you shall forthwith give notice thereof to his Majesty, his privy councilors, or some other person that hath commission to inquire thereof.

“3. You shall be true to your Fellows and brethren of the science of Masonry, and do unto them as you would be done unto.

“4. You shall keep secret the obscure and intricate parts of the science, not disclosing them to any but such as study and use the same.

“5. You shall do your work truly and faithfully, endeavoring the profit and advantage of him that is owner of the said work.

“6. You shall call Masons your Fellows and Brethren without addition of knaves and other bad language.

“7. You shall not take your neighbor’s wife villainously, nor his daughter, nor his maid or his servant, to use ungodly.

“8. You shall not carnally lie with any woman that is belonging to the house where you are at table.

“9. You shall truly pay for your meat and drink where you are at table.

“10. You shall not undertake any man’s work, knowing yourself unable or unexpert to perform and effect the science, or the Lord or owner of the said work be any way prejudiced.

“11. You shall not take any work to do at excessive or unreasonable rates, to deceive the owner thereof, but so as he may be truly and faithfully served with his own goods.

“12. You shall so take your work that thereby you may live honestly and pay your Fellow the wages as the science doth require.

“13. You shall not supplant any of your Fellows of their work, if he or any of them hath or have taken any work upon him or them, or he or they stand Master or Masters of any Lord of owner’s work, that you shall not put him or them out from the said work, although you perceive him or them unable to finish the same.

“14. You shall not take any apprentice to serve you in the said science of Masonry, under the term of seven years, nor any but such as are descended of good and honest parentage; that no scandal may be imputed to the said science of Masonry.

“15. You shall not take upon you to make any Mason, without the privity or consent of six, or five at least of your Fellows, and not but such as is free born, and whose parents live in good fame and name, and that hath his right and perfect limbs, and able body to attend the said science.

“16. You shall not pay any of your Fellows more money than he or they have deserved, that you be not deceived by slight or false working and the owner thereof much wronged.

“17. You shall not slander any of your Fellows behind their backs to impair their temporal estate or good name.

“18. You shall not, without any urgent cause, answer your Fellow doggedly or ungodly, but as becomes a loving brother in the said science.

“19. You shall duly reverence your Fellows, that the bond of charity and mutual love may continue steadfast and stable among you.

“20. You shall not (except in Christmas time) use any lawless games as dice, cards or such like.

“21. You shall not frequent any houses of bawdery or be a pander to any of your Fellows or others, which will be a great scandal to the science.

“22. You shall not go out to drink by night, or if occasion happen that you must go, you shall not stay past eight of the clock, having some of your Fellows, or one at the least, to bear you witness of the honest places you were in, and your good behavior to avoid scandal.

“23. You shall come to the yearly assembly, if you know where it is kept, being within ten miles of the place of your abode, submitting yourself to the censure of your Fellows, wherein you have to make satisfaction or else to defend by order of the King's laws.

“24. You shall not make any mould, square or rule to mould stones withal, but such as are allowed by the Fraternity.

“25. You shall set strangers at work, having employment for them, at least a fortnight, and pay them their wages truly; and if you want work for them, then you shall relieve them with money to defray their reasonable charges to the next Lodge.

“26. You shall truly attend your work, and truly end the same, whether it be task or journey work, if you have the payment and wages according to your agreement made with the Master or owner thereof.

“All these articles and charges, which I have now recited unto you, you shall well and truly observe, perform and keep to the best of your power and knowledge. So help you El Shaddai and the true and holy contents of this book.”

Then the third Master, addressing the candidate, says, “The traditional history and the charges which have just been so ably delivered to you are the foundation stone, the commencement of the Worshipful Society of Freemasons, in all parts of the world, and in all ages.” The new “Fellow of the Craft of Freemasons” is now invested with the Fellow’s apron and is presented with his actual working tools, which are the plumb, the level and the square, another straight edge, and the perfect Ashlar square, which is a wooden frame with the ends overlapping like an Oxford frame, being the exact size of a royal cubit, or  $21\frac{1}{8}$  inches inside. He is now a free man and a Freemason, and in olden days became a free man of the city or town in which he had been apprenticed.

When he begins to work in the Fellow’s or second degree yard, he is told to commence in the N. E. corner with the new Fellows and there he is taught to make his rough dressed Ashlar stone true and polished. Then his perfect work has to be submitted for inspection and to be tried. If the work is satisfactory, he is given the word “Giblim,” which means perfect stone squarer or expert Mason.

With this additional or superior word, Giblim, he also has an additional sign given to him of which there is no trace in the Speculative Ritual.

The sign is given by placing his left arm and hand, with thumb extended, in a perpendicular position, point-

ing upward, and his right arm and hand, with thumb extended, in a horizontal position. Thus he represents all three of his new tools, the "square" by the angle of 90 degrees formed by his two arms, the upright or "plumb-rule" by his left arm, and the "level" by his right arm.

Having made his test piece which has been passed by the Inspector of Material, and having served for a year as a Fellow, he is now eligible to apply to be advanced to the third degree, that of a Super Fellow. The following form has to be filled up and posted at the yard or quarry entrance:

"Application to the Superintendent of the Works of the  
Worshipful Society of Freemasons, Rough Masons,  
Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

"I, ....., having well and truly served as a Fellow of the Craft of Freemasons for one year, and being of the age of twenty-two years, humbly crave to be advanced to the honorable degree of Super Fellow of the Craft of Freemasons.

"I further promise and swear that if once advanced to the third degree of the fellowship, I will forever conform to all the ancient charges, usages, and established customs of the Fraternity, as Super Fellows have done in all ages."

#### THE SUPER FELLOW'S THIRD AND FOURTH DEGREES.

The word "Giblim" and the sign described in the last chapter, left arm perpendicular and right arm horizontal, are the pass word and pass sign leading from the second to the third degree; and the perfect Ashlar stone the candidate has himself made is the proof for advancement to the Super Fellows or third degree.

The Operative third degree and the first part of the modern Mark degree corresponding to the old Mark Mason of the Speculatives are so very similar that a Speculative



Mark Mason would find himself quite at home in the Operative work. The word and sign of the Operative and Super Fellow or third degree is the same as the Speculative Mark degree.

It is obvious that this precludes a Speculative Mark Mason from describing the ceremony fully in print. The Super Fellow is allotted his Mark, and as a Super Fellow he is charged to produce "fare work and square."

In this degree the candidate is led around the Lodge three times and he takes his obligation on the polished Ashlar stone with both knees bare.

"Application to the Superintendent of the Works of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

"I, ....., having well and truly served as a Super Fellow of the Craft of Freemasons for one year, and being of the age of twenty-three, humbly crave to be further advanced to the honorable degree of Super Fellow Erector of the Craft of Freemasons.

"I further promise and swear that if once advanced to the fourth degree of fellowship, I will forever conform to all the ancient charges, usages, and established customs of the Fraternity, as Super Fellow Erectors have done in all ages."

The next degree for the Operative Free Mason is that of an Erector, still Super Fellow, but one who is qualified and entitled to erect and put in position on the site the stones prepared in the first, second and third yards and marked in the third stone yard. This is the Operative's fourth degree. The Super Fellow Erector ascertains from the marks the exact position in which each stone is intended to be placed.

This is very similar to the second part of the modern Speculative Mark Mason's degree, corresponding to the old Speculative Mark Master's degree; which again pre-

cludes a Mark Mason from describing the ceremony fully in print.

In the square division it is the chief N. E. corner headstone that is missing, and in the arch division it is the keystone of the arch that has been lost. The moral is the same in both cases. "The stone which the builders refused is become the headstone of the corner." The Arch Masons reject the corner stone, and the Square Masons reject the keystone.

In the Operative account it is the negligent mark man who neglected to mark well who are "hove over" with a thirty-cubit drop, and form the completion sacrifice; which is certainly in accordance with the spirit of the times of the building of King Solomon's temple.

In this fourth degree the candidate takes his obligation on a perfect polished Ashlar stone, both knees bare as before, and he is led around the Lodge four times. The work and sign are the same as in the Speculative Mark degree.

All Operative Freemasons have these two Mark degrees, although the Mark was struck out by those who formulated Modern Speculative Freemasonry in 1717.

The majority of Operative Freemasons do not proceed beyond this, the fourth degree; as to take the fifth degree, that of Superintendent, requires considerable technical knowledge.

"Application to the Superintendent of the Works of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

"I, ....., having well and truly served as a Super Fellow Erector of the Craft of Freemasons for one year, and being of the age of twenty-four years, humbly crave to be raised to the honorable degree of Intendant of the Craft of Freemasons.

"I further promise and swear that if once raised to the fifth degree of fellowship, I will forever conform to

all the ancient charges, usages, and established customs of the Fraternity, as Intendants have done in all ages.”

### THE OVERSEER—FIFTH AND SIXTH DEGREES.

There is no degree in Speculative Freemasonry exactly corresponding to the fifth degree of Superintendent in Operative Freemasonry, although Overseers are used in the Speculative Mark Master.

The ceremony is, however, somewhat similar to the appointment and investiture of officers at a Speculative installation meeting. Every officer is examined as to his knowledge—actual technical knowledge—and has to take the officer’s oath and be installed in his chair.

“Application to the Masters of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

“I, ....., having well and truly served as Intendant and Superintendent of the Craft of Freemasons for one year, and being of the age of twenty-five years, humbly crave to be exalted to the honorable degree of Passed Master of the Craft of Freemasons.

“I further promise and swear that if once exalted to the sixth degree of the fellowship, I will forever conform to all the ancient charges, usages, and established customs of the Fraternity, as Harodim have done in all ages.”

The next Operative degree, that of a Passed Master, sixth degree, requires still more knowledge than the fifth degree. A man who takes it—and the number in a Lodge is limited to fifteen—must be able to conduct building operations and generally understand his profession thoroughly, consequently requiring much more technical knowledge than does a craftsman. He has to be able to lay schemes, draw plans and take complete charge of a department. The Senior Passed Master is really the Deputy Master. His Masonic title is Adoniram. He is practically

general manager and works manager and is responsible to the three Masters. The word of this degree is "Harod," plural "Harodim." The fifth degree Mason is led around the Lodge five times and the sixth degree Mason six times.

### THE THREE MASTERS—SEVENTH DEGREE.

The last and final, or seventh, degree is that of a Grand Master, of which there are three. These correspond in some measure to the Speculative Grand Master, Pro Grand Master and Deputy Grand Master in England, and to the Grand Master and Grand Wardens in this country. They represent Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abif. On being admitted to this degree each Master is led around the Lodge seven times.

The first and second Grand Masters hold office for life, or until superannuated. The third Grand Master is ritually slain on the 2d of October, and a fresh one is appointed every year.

"Application to the Masters of the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers.

"I, ....., having well and truly served as Passed Master and Deputy Master Mason for five years, and being at the age of thirty-five years, humbly crave to be enthroned in the honorable and exalted degree of Master Mason of the Craft of Freemasons.

"I further promise and swear that if once enthroned in the seventh degree of the fellowship, I will forever conform to all the ancient charges, usages, and established customs of the Fraternity, as Enthroned Master Masons have done in all ages."

In filling the "Certificates of Character and Skill" for the foregoing, the only acceptable character is that found in II Chronicles, chapter 2, verses 13 and 14:

"A cunning man, endued with understanding."

"Skillful to work in gold, and in silver, in brass, in

iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him.”

Attention is called to the plan of the sixth and seventh degree lodges. The Masters' chairs are in the west, on a raised dais with seven steps, each step representing one of the Masonic sciences—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. Adoniram, the Deputy Master, is just within the sixth degree Lodge room, and there are three pillars, hexagonal in shape, in the Lodge room, one in front of King Solomon in the west, another in the northeast, and the third in the southeast. The one in the west represents Mount Moriah, the one in the northeast represents Mount Tabor, and the one in the southeast represents Mount Sinai.

On ordinary occasions the seventh degree or Grand Master's Lodge is opened by the three in private, and the sixth degree or Passed Master's Lodge is opened by them in the same manner; then the door or screen or curtain between these two Lodge rooms is opened and work goes on. But when the annual assembly or one of the three great commemorations is to be celebrated, then the Sanhedrim must be opened by these two degrees together and conjointly.

At the Sanhedrim there is no Warden present as such; King Solomon occupies the central seat of the Masters' chairs, with Hiram, King of Tyre, on his right, and Hiram Abif on his left hand. The first Master asks the second and third Masters if they agree that the Sanhedrim be opened; on their acquiescence all members of the sixth degree must prove themselves members by forming in three and make the word San-he-drim by each giving a syllable in turn.

It is in this Sanhedrim that at the foundation commemoration in April the first Master says, quoting I Kings, chapter 5, verses 3, 4 and 5, “Thou knowest how that

David, my father, could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side so that there is neither adversary nor evil occurrent. And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David, my father, saying, Thy son whom I will set upon thy throne in thy room, he shall build an house unto my name.”

He then commands a levy of men, verse 13, “A levy out of all Israel; and the levy was thirty thousand men.” And according to I Kings 6:7, that “neither hammer nor axe nor any tool of iron shall be ‘heard in the house while building.’ This necessitates the marking of the different parts.”

Next the sixth degree Masons have to get out plans and specifications and make all arrangements.

Then follows the ceremony of the founding and construction of the temple.

At the dedication commemoration the same process of opening the Sanhedrim has to be gone through. In this ceremony the occupant of the chair in the southeast acts as chaplain, and represents Jachin, and is regarded as being placed on Mount Sinai. The occupant of the chair in the northeast represents Boaz, and is regarded as being placed on Mount Tabor. The hexagonal pillars in front of them as they face the west bear the same names as the occupants of the chairs, and the Operatives point out that the Scriptural narrative in I Kings 7:21 confirms their arrangement as King Solomon stands in the west and faces east, “And he set up the pillars in the porch of the temple; and he set up the right pillar and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz.”

The Grand Deputy Master, whose chair is at the feet of the three Grand Masters, hands a blue cord up to King

Solomon, who fixes it to the pillar in front of him by passing it around it, and commands that it be carried to Boaz, who fixes it to the pillar in front of him, then it is carried from Boaz to Jachin, who fixes it to the pillar in front of him and sends it back to King Solomon. Three separate persons take the three angles, and these, when handed to the first Master, acting as King Solomon, must add up to 180; if they do not, the ceremony must be repeated. This blue cord is regarded as the great line of communication between the three great mountains or high places, Moriah, Tabor and Sinai.

The Operatives further explain that the first Master represents the King, and that as Jachin was High Priest at the time of the dedication, so he represents the Church, and Boaz, the founder of the Royal House of David, represents the State, so that King and Church and State are all represented and are all united by the symbolical blue cord.

At the end of the ceremony of dedication the first Master goes in state to the pillars at the east end; as he stands facing them he points with his right hand and says, "This on my right hand I name Jachin," and pointing with his left hand, "This on my left hand I name Boaz." The Goldsmith's Guild, which is represented, then fixes a gold plate on each pillar bearing its name, and the first Master, representing King Solomon himself, fixes the last gold bolt. These plates are fixed on the bases of the pillars and on their east side, so that all entering see the name as they approach. The first Master then raises his hands and his eyes to heaven, and addressing El Shaddai, says, "I have completed the work that my Father commanded me to perform." The grand sevenfold salute of the Grand Masters is then given to El Shaddai twenty-one times, thus: Seven times, then a pause and seven times again, and then a pause and seven times again. Then first Master blesses the congregation, who all stand up according to I Kings 8:14, "And the King turned his face about and blessed all the

congregation of Israel; (and all the congregation of Israel stood).”

Then the special sign of the triangle is given. This is done by putting the tips of the thumbs together, the thumbs being held in the same horizontal line, then join the tips of the forefingers together and you get as nearly as possible an equilateral triangle; bring the hands in front of the face so that the two eyes look through the triangle thus formed. The word J. A. H. is uttered and the sign of dispersal, You can go, is given.

“The work is finished.” Then the Sanhedrim is closed, and after that the seventh degree and sixth degree Lodges. This ends the ceremony.

The fifteen articles in the old charges for the Master are as follows:

1. He must be steadfast, trusty, and true; pay his fellows truly; take no bribe; and as a judge stand upright.

2. Every Master (that is a Mason) must be at the general congregation, provided he be told where the assembly shall be held; except to have reasonable excuse; is disobedient to the Craft; is with falsehood overtaken; or sickness disable him from attendance.

3. The Master must take no apprentice, without good assurance he will dwell seven years with him in order to learn his Craft, as with less period his services might be unprofitable.

4. The Master must be careful not to make a bondman his apprentice, or take him out of covetousness, as the Lord he is bound to may fetch him wheresoever he goes, and if captured in the Lodge much inconvenience might result, since all Masons that were there would stand together as companions. For more ease, then, the apprentice should be taken of higher degree, and it was in older time written that he should be of gentle birth.

5. The apprentice must be of lawful blood, and the Master shall for no advantage make one that is not perfect, which means that he must have his limbs whole.



6. The Master shall do the Lord no prejudice, to take for his apprentice, as much as for the Fellows, who in their Craft are quite perfect, which he is not. But the apprentice shall be informed that his pay shall soon increase.

7. No Master, out of fear or favor, shall either clothe or feed a thief, neither shall he harbor thieves, nor him that hath killed a man.

8. The Master may change any man of Craft, who is not so perfect as he ought to be, and take in his place a more perfect, that is skilled man, as the former, through recklessness, might do the Craft little honor.

9. The Master ought to be wise and discreet, and should undertake no work that he cannot both perform and complete. Also, it should be equally to the profit of the Lord and Craft, while the ground ought to be well taken, so that it may neither "Fle" nor crack.

10. No Master shall supplant another, or any man that hath taken a work upon him, under penalty of not less than ten pounds (on being found guilty) to him who first took the work in hand. For no man in Masonry shall supplant another, except the execution be such that it turn the work to naught; for the man who begins a work, if "he be Mason good and sound," had the right to bring it to an end.

11. The Master shall be both fair and liberal, and must prohibit any Mason from working at night, unless in the pursuit of knowledge, which shall be sufficient excuse.

12. No Mason shall deprave his Fellow's work, but recommend it with honest words and assist him in improving it.

13. If the Master have an apprentice, he must instruct him fully in the points, so that he may have fully learned his Craft, whithersoever he may go.

14. A Master shall take no apprentice, without making proper provision that he shall learn of him within his term of servitude "diverse points."

15. The Master shall take upon himself no false maintenance, nor for any reward maintain his Fellows in their sin. Neither must he suffer them to swear any false oaths.

The fifteen points for the Craftsman accompanying the Masters' articles are as follows:

1. The worthy Craftsman must love well God and the holy church, the Master he is with and his Fellows also.

2. The Mason must work truly on the work day, so as to deserve his pay for holy day.

3. The apprentice must keep his Master's counsel, and also that of his Fellows, closely. The privities of the chamber he must not lay bare, nor tell to any man whatsoever he hears or sees done in the Lodge. The counsel of hall and likewise of bower he must also keep inviolable.

4. No man shall be false to his Craft, or maintain an error against it, neither shall he do any act to the prejudice of his Master or Fellows. The same injunctions apply to the apprentice, though "under awe."

5. The Mason must take the pay ordered him weekly, but the Master, before the ninth hour, *i. e.*, 3 p. m., must warn those for whom he hath no further employment, and to this direction they must submit without strife.

6. Love day shall only be celebrated on a holiday, or when the work has come to an end.

7. No man shall lie with his Master's wife, or with the wife or concubine of his Fellows.

8. The Mason must be faithful to his Master; a true mediator between his Master and his Fellows; and to act fairly by both parties.

9. The Stewards of the hall are lovingly to serve one another, to see that every man is charged alike; to pay for all victuals consumed, and to keep full and good accounts.

10. If a Mason lead a bad life, and slander his Fellows without cause, he shall be cited to appear at the next assembly, and unless he attend must forswear the Craft, and shall be punished according to the law established in the old days.

11. A Mason who is well skilled in the Craft, and sees his Fellow hewing a stone, which he is in a fair way to spoil, should help him without loss of time, if able to do so, and also instruct him how to do better, so that the whole work may not be ruined.

12. At the assembly there shall be, besides the Masters and Fellows, many great Lords, the Sheriff of the county, the Mayor of the city, Knights, Squires and Aldermen. The ordinances then made shall be put into effect by them against any man belonging to the Craft, who, if he dispute the laws so enacted, will be taken into their keeping.

13. Each Mason shall swear not to be a thief, nor to succor anyone in his false Craft.

14. Each Mason must swear a good true oath to his Master and Fellows present at the assembly. He must also be steadfast and true to all the ordinances; to his liege Lord and King; and to all the points heretofore cited all shall swear the same oath of the Masons, be they willing or unwilling, to these points that have been ordained by good authority; and if any man be found guilty in either one of them he is to be sought for and brought before the assembly.

15. Should those that shall be sworn to observe the ordinances made at the assembly, before the great Lords and Masters, before named, be disobedient to the resolutions there passed, and the same be proven openly at the assembly—except they be willing to make amends for their faults—then they must forsake the Craft, refuse to work in it, and swear never more to use it. Not unless they sub-

sequently make amends will they be allowed to resume their Craft; and if they will not do so, the Sheriff shall arrest them and put their bodies into prison, and take their goods and chattels, holding themselves and property at the King's will.

## SPECULATIVE FREEMASONRY.

“Speculative” means ideal or theoretical, not established by demonstration.

Early in the Eighteenth Century the Operative Masons began to admit into their Lodges gentlemen who were distinguished in the professions, and whom the Operatives desired to honor. They were “accepted Masons.” This accounts for the words “*free and accepted.*” “Free” meant Free Operative Mason, and “Accepted” meant not an Operative, but one honored as having been *accepted* among the Operatives as a distinction. This custom of accepting selected gentlemen and admitting them to membership in the Operative Lodges became quite common. These accepted Masons were admitted to the degrees of Entered Apprentice and Fellow Craft, but not to that of Master.

In the year of 1710 the Rev. James Anderson, D. D., a Scotch Presbyterian minister, who was an “Accepted Mason,” was made Chaplain of an Operative Lodge in London. By this time many other men who were not Operatives, were admitted into the Lodges. Among these “Accepted Masons” a spirit of dissatisfaction grew up because they realized that they were not admitted into all the degrees, and they chafed under this discrimination. They also concluded that Operative Masonry was too narrow in its teachings for men who were not actual Operatives, and they conceived the idea and undertook the work of broadening the teachings and elevating the morals of the Fraternity. Their number grew until they were able, in 1717, to influence the majority of the members of four Lodges to unite in the organization of a Grand Lodge and to adopt a new system which would abrogate the Operative requirements. This movement, under the lead of Dr. Anderson, resulted in the organization of Speculative Free-

masonry, or rather the transformation of the Operative into the Symbolic.

Speculative or Symbolic Freemasonry was fully launched by the organization of this Grand Lodge. Dr. Anderson was elected the first Grand Secretary. To him was entrusted the work of modifying the ceremonies and regulations. He took the Operative Ritual and made such changes in it as would make it suitable for those who were Accepted and not Operative Masons. He gave the Operative tools and implements symbolic meanings, by which beautiful moral lessons are taught. The fact that in the Operative Lodges only able-bodied men who were capable of doing Operative work were admitted accounts for the physical perfection requirement in the Speculative Masonry. In the Operative system, the idea was for the Masters to observe the sun at its rising and therefore were in the west. The Junior Warden should face the sun at high meridian, and therefore was placed in the north. The Senior Warden, to face the setting sun, was placed in the east. Dr. Anderson changed this to the system as now worked.

In the Operative Ritual the Lodge was not opened in the first and then in the second and third degrees, but was opened in the seventh degree, which is the Master's degree. The plan of opening in the Speculative system, in the first degree, was introduced by Dr. Anderson. As he, and the others who joined with him from the Operatives, had only received the first and second degrees, they had to begin at the bottom and work up the new system, and as they had not received the Master's degree, they had no form of the opening or ceremonies of that degree. Dr. Anderson, not knowing the ceremony of the Operative Master's degree, invented the legend of the Speculative third degree, in which he portrays the loss of the secrets of a Master Mason, by the death of Hiram Abif.

The legend of the third degree was doubtless taken by Dr. Anderson from the Ancient Egyptian Mysteries. Egypt,

once the land of science and philosophy, and now the keeper of stately tombs and historical monuments, was the birthplace of many of the mysteries adopted by succeeding people. It is said that the learning of Moses largely consisted of those Egyptian mysteries. They were confined to the priests and to the initiates, and were so difficult to be endured that none but those who were stimulated by the deepest thirst for knowledge dared undertake them.

The principal legend of the Egyptian mysteries was that of Osiris, which was the consummation of the Egyptian system. The legend was as follows:

“Osiris, the husband of Isis, was an ancient King of the Egyptians. Having been slain by Typhon, his body was cut into pieces by his murderer, and the mangled remains cast upon the waters of the Nile to be dispersed to the four winds of heaven. His wife, Isis, mourning for the death and mutilation of her husband, for many days searched diligently with her companions for the portions of the body, and having at length found them, united them and bestowed upon them decent interment. Osiris, thus restored, became the chief deity of his subjects, and his worship was united with that of Isis, as the fecundating and fertilizing powers of nature. The candidate in these initiations was made to pass through a mimic repetition of the conflict and destruction of Osiris, and his eventual recovery; and the explanations made to him after he had received the full share of light to which the painful and solemn ceremonies through which he passed had entitled him, constituted the secret doctrine, as the object of all the mysteries. Osiris—a real and personal God to the people—to be worshiped with fear and with trembling, and to be propitiated with sacrifices and burnt offerings, became to the initiate but a symbol of the

‘First great cause, least understood,’

while his death and the wailings of Isis, with the recovery of the body, his translation to the rank of a celestial being,

and the consequent rejoicing of his spouse, were but a typical mode of teaching that after death comes life eternal, and that though the body be destroyed, the soul shall still live.”

Osiris and Typhon were the representatives of the two antagonistic principles—good and evil, light and darkness, life and death.

Reader, do you longer doubt whence came the legend of Hiram Abif?

These ceremonies have always—whether in Egypt or America—been designed to lead the mind toward the future and higher life, to draw the soul from the material and sensual into close communion with the gods of the heathen or the God of the Bible.

Thus it was that Freemasonry, as it is understood at the present day, came into existence, taking on the spirit of the Operative Brotherhood, and much of their ceremonies. Many of their tools and implements, which were well suited for symbolic teaching, were retained, but only for the purpose of imparting and enforcing great moral lessons.

Traditional Freemasonry is traced to the time of King Solomon's temple. The reference in the Ritual and ceremony to the temple and the great King and to the Hiram are numerous and interesting, but we are not justified in asserting that there is any historical connection between the building of King Solomon's temple and Speculative or Symbolic Masonry.

Freemasonry will not suffer by a frank statement of the truth. The legends and symbols are valuable as such, and must ever be prized for their value in teaching eternal truths and enforcing the heaven-born tenets of Freemasonry. Every well-informed Craftsman knows how to interpret the allegories and estimate the symbols of Speculative Freemasonry, and is able to draw the line between the historic and the symbolic.



The Fatherhood of God and the brotherhood of man, the underlying principles of Freemasonry, are as old as the human race; the most important tenets of the Fraternity, which are friendship, morality and brotherly love, are co-eval with organized society; and Operative Masonry may be traced back to the vague past, but it will be to our credit if we do not make rash and improbable claims as to the connection of *Symbolic Speculative Freemasonry* with Noah's ark or Solomon's temple.

### WHAT IS MASONRY?

Speculative or Symbolic Freemasonry has been appropriately defined as "a beautiful system of morality, veiled in allegory and illustrated by symbols."

By Symbolic Masonry we mean the performance of the work of an Operative Mason emblematically. We take tools of an Operative and use them as symbols to impress lessons of morality and virtue. For instance, the Operative Mason wears his apron to protect his clothing. The Speculative Mason is taught to wear his to remind him of a safeguard or protection against the vices and superfluities of life. He should no more allow his moral character to be stained than the Operative his clothing. The Operative works according to design laid down for him by the architect of the building. The Speculative Mason takes the revealed will of God, the great Architect of heaven and earth, as his guide, and should endeavor to erect his spiritual building in conformity thereto. The Operative Mason uses the 24-inch gauge or measure to lay out his work. Speculative Masons use it to divide their time, that every moment may be profitably employed. Man is not placed upon the earth to be indolent or inactive. He has a destiny to fill in the drama of life. The mind of man is so constituted that it must be employed. Inactivity is not compatible with its nature, and if not employed for good it will be for evil. Industry is the command of Masonry. Laziness is rebuked by the lesson of the bee-hive and the

necessity of improving every opportunity is taught us by the hour glass, which shows how rapidly we are passing away.

Masons are taught to so divide their time as to have a part for the worship of God and the relief of distress; a part for refreshment and sleep, and a part for the business of life. To worship is the natural disposition of man; to worship God his highest duty. The only religious requirement for admission to the Masonic Brotherhood is a belief in God and the immortality of the soul. This is a cardinal faith, the unity of the Fraternity, and the bond of fidelity among them. The man who holds that there was no Creating Spirit that moved upon the wide empire of night and chaos, and no voice that said "Let there be light," is not to be trusted with the mysteries of Masonry. The law of the land alone prevents such a one from immorality. He has no monitor within to hold him to a performance of his vows, or to restrain him from a violation of his pledges. But that man who believes in God has a rudder and an anchor. He may wander in darkness temporarily, the allurements of vice may lead him astray, but his conscience follows him through it all, and in the darkest gloom an all-seeing eye is upon him and a star lights him back to the path of rectitude and duty. It is well that no one can pass the center of an Entered Apprentice Lodge who does not willingly and fully declare his trust to be in God.

The gavel is an instrument made use of by Operative Masons for dressing rough stones and preparing them for the builder's use. Symbolic Masonry uses it to teach the importance and necessity of divesting the mind and conscience of the vices of life and of cultivating the higher and nobler qualities of our being. The rough corners of vice, intemperance and profanity must be knocked off to "fit us as living stones for that house not made with hands, eternal in the heavens."

The Operative Mason makes an important use of the plumb, square and level. He uses the plumb to keep his work perpendicular, the level to keep it horizontal, and the square to keep it in form.

Speculative Masons teach impressive lessons by the use of these tools as emblems. The plumb admonishes us to walk uprightly. To walk uprightly before God and man is one of the highest duties of a Mason, and he who does so will neither be a biggot nor a persecutor, but will act justly and love charity.

By the square we are taught to square our actions and our dealings by the square of virtue and morality. By a faithful adherence to its moral precepts our actions and doings will be honorable whether we engage in high or low pursuits.

The level teaches us the great lesson of our natural equality. Man should not pride himself upon his birth or his worldly wealth. It is of but little consideration whether we were born high or low, if we are true to God, to our fellow-men and to ourselves.

The day will come when we must stand in the presence of our Maker stripped of everything save that which will entitle us to pass the judgment bar of an omniscient God.

Perhaps the most important symbol used by the Craft is the trowel. It is used by Operative Masons to spread cement which unites the building into one common mass. We use it emblematically to spread the cement of brotherly love, which unites Masons the world over into a common brotherhood. The Order is composed of every class and condition in life, the high, the low, the rich, the poor, from Washington, the leader of the American army, to the private soldier; from Andrew Jackson, the President of a great republic, to the humblest citizen; each taking into the Order his individuality, but all cemented by the Mason's trowel into one spirit. Every nationality comes, with its peculiar brogue, but all are taught by Masonry to speak the same language by signs and symbols. Religionists come

to us with their widely differing doctrines, and are taught by Masonry to worship together one true and living God.

The Masonic trowel cemented the broken elements of a once divided people in the United States. Scarcely had the last sound of the deadly conflict of 1861-65 been hushed in the sweet embrace of peace, when the fraternal voice of Masonry was heard through the land calling the brothers from the South to join the brothers of the North, appealing in the tender language of brotherly love for the Masons of the ice fields of Maine and those of the orange groves of Florida to greet each other as companions in the General Grand Chapter. The first reunion of any kind between the men of the two sections after the conflict was in this body; California, Maine and Louisiana formed a triangle of peaceful hands, raised a living arch and whispered the old love in the souls of these men who had for four dreadful years been engaged in fratricide. Be it said to the honor of Masonry, that the General Grand Chapter was never divided, nor did any part of it secede. While churches, societies and families were being rent in twain, and the angry passion of war covered the land as a cloud of destruction, Masons of the South were hidden from those of the North, but not lost. War could stand between, but could not separate them. The great Masonic heart of the two sections beat in unison, as was shown upon the battle field, in the hospital and in the prison. And when the angry cloud disappeared and the sunshine of peace darted its gladdening rays over the continent, the first words of reconciliation that crossed Mason and Dixon's line were the resolutions of the General Grand Chapter inviting its long-separated children to meet around the old family altar. It, with one voice, and that the voice of a fond mother, said, "Resolved, that all the Grand Chapters which have failed to meet in consequence of the recent war are declared to be in good standing in this body, and entitled to continue their relations with it. And they are most cordially and fraternally invited to unite with

us, without reference to the past differences, and are most sincerely assured that they shall receive a fraternal, hearty and Royal Arch welcome.”

That was the work of the Masonic trowel, and the fruit of the teachings of the Fatherhood of God and the brotherhood of man. And yet Masonry is not a church. The church and Masonry have their blessed spheres, and between the two there is no conflict and should be no prejudice.

Masonry does not usurp the office of the church, and the church—the Protestant church—is not jealous of Masonry. Among the best and most loyal Masons are the thousands of leading ministers of the gospel who have assumed the vows of Masonry and indorse its tenets.

#### EXTENSION OF MASONRY.

The four Lodges which made up the Premier Grand Lodge of 1717 were the only Lodges in south England. The Lodges in York did not participate in this new organization. However, in 1725 they formed a Grand Lodge of their own, calling it the Grand Lodge of York. The Grand Lodges of York and England soon established mutual recognition and continued friendly intercourse until 1735, when the Grand Master of England constituted two Lodges within the jurisdiction of the Grand Lodge of York. The latter highly resented this unjustifiable act of interference and all intercourse ceased. In 1738 a number of brethren seceded from the Grand Lodge of England, being dissatisfied with that body for introducing innovations. What these innovations were we know not, but there is no doubt that they were unimportant, probably being the manner of communicating the words resulting from the publication of Samuel Pritchard's exposition of Masonry in 1730. These seceders, taking advantage of the breach between the two Grand Lodges, formed a rival Grand Lodge in London in 1739, and assumed the appellation of “Ancient York Masons.” They announced that the ancient

landmarks of Freemasonry were alone preserved by them and branded the Grand Lodge of England as “modern” because of the sanction of innovations. They were shortly recognized by the Masons of Scotland and Ireland and were encouraged and fostered by many of the nobility. The three Grand Lodges continued to exist and act in opposition to each other, and by granting charters extended their schisms into other countries until 1813, when they happily became united under the old charges by the title of “The United Grand Lodge of England.”

In 1729 the Grand Lodge of Ireland was formed, Lord Viscount Kingston being its first Grand Master. The Grand Lodge of Pennsylvania was organized at Philadelphia in 1731. The Grand Lodge of Scotland was organized at Kilwinning in 1736, and William St. Clair, Earl of Orkney and previously Grand Patron of Scotland under King James III, was unanimously chosen Grand Master.

From these Grand Lodges sprang all the Lodges and Grand Lodges throughout the civilized world.

Until the year of 1717 the custom of confining the privileges of Masonry, by a dispensation or warrant to certain individuals, or to a particular location, was unknown. Prior to that time a requisite number of Masons were authorized to congregate temporarily at their own discretion, and as best suited their convenience, and open and hold Lodges and make Masons; making, however, their returns and paying their dues to the General Assembly, which all Masons were allowed to attend.

But in 1717 the new Grand Lodge of England adopted a regulation providing that the privileges of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges, convened in certain places, and that every Lodge, except the four old Lodges at that time existing, should be required to act under a warrant from the Grand Master, with the consent of the Grand Lodge, and that without such warrant no Lodge should thereafter

be deemed regular. This is the original law under which Lodges are now constituted.

### FREEMASONRY IN AMERICA.

There is no doubt that there were Freemasons in America long before the time covered by actual Lodge records. It is impossible to trace accurately the time and by whom Masonry was first brought to this country. It is reasonable to presume that among the early immigrants were Masons who, meeting with kindred spirits in the new land, met together in Masonic intercourse, and possibly conferred the degrees. But we have no evidence of any attempt to organize Lodges among them prior to the date hereafter given.

On the 5th day of June, 1730, the Duke of Norfolk, Grand Master in England, issued a commission to Daniel Coxe of New Jersey, as Provincial Grand Master of New York, New Jersey and Pennsylvania. This was the first authority ever given for the assembling of Freemasons in America.

On April 30, 1733, Henry Price of Boston received authority from the Grand Lodge of England as Provincial Grand Master of the Craft in New England.

The first Lodge of Masons to be regularly established in America, of which we have positive proof, was St. John's Lodge in the city of Philadelphia in 1730. It was probably authorized by Daniel Coxe, as Provincial Grand Master. Benjamin Franklin was the first Master of this Lodge. The next oldest Lodge is St. John's Lodge, Boston, Mass., established under authority of the Grand Lodge of England, July 30, 1733.

In 1758 the rival Grand Lodge of England, or seceders, established a Lodge of Ancient Masons in Philadelphia. This was shortly followed by the Grand Lodge of Scotland establishing a Grand Lodge in Boston and issuing charters to subordinate Lodges all over the States. This invasion of the territory of the Grand Lodge of England

brought about great discord. The ancients and the moderns still held no communication with one another, yet each held friendly intercourse with the Grand Lodge of Scotland, which in turn recognized both of them as equally legitimate. In the War of the Revolution the Craft were divided between their loyalty to the King of England and their sympathies for the colonies. No attempt was made, however, to take the general feeling of the Craft on this subject, and while in this bloody war brother was arrayed against brother, Masonry was in no way involved, beyond the part it played in exercising its mission of humanity in the brotherhood of man.

When the war closed, with the acknowledgment of the independence of the colonies, it was but natural that the Masonic Fraternity should also wish to be independent. Accordingly a convention of delegates was held in 1780 for the purpose of forming a General Grand Lodge of America. General George Washington was unanimously suggested as the first choice for Grand Master. The idea was not taken to kindly and the organization was never perfected. The formation of Grand Lodges with jurisdiction bounded by state or territorial lines was gradually accomplished and all Lodges became members of the grand bodies in whose jurisdiction they were located.



## CAPITULAR DEGREES.

“Degree” means “step.” The degrees, therefore, are the steps by which one climbs the Masonic stair.

### MARK MASTER.

The degrees now known as the Mark Master and Royal Arch were formerly parts of, or, at least, conferred in Lodges of the three symbolic degrees. There is no positive evidence as to when these two degrees were separated from the original three.

The Mark degree was first recognized as a separate degree in England in 1856, when the Grand Lodge of England disclaimed jurisdiction over it in the following resolution: “Resolved, that the Mark Master degree is not positively essential, but certainly a graceful appendage to the degree of Fellow Crafts.” It was about this time that the Grand Lodge of Mark Masons was established in England, and the degree is now conferred there under its exclusive jurisdiction. The degree is practically the same in England, Ireland and Scotland, but differs somewhat from the American degree. Outside of England it is under the jurisdiction and embodied in Capitular Masonry.

The Mark can lay claim to greater antiquity than any of the other Capitular degrees. As it is now conferred, it is the blending of what was known as the Mark Man and the Mark Mason degrees. It probably derived its origin from a custom at the building of King Solomon’s temple of using a mark as a means of identifying the work of each craftsman. In ancient Operative Lodges no Fellow of the Craft was given a mark until his skill entitled him to work in finished stone, and upon receiving a mark he was designated as a Mark Man. The Marks were in charge of an overseer, who inspected all the work, and who was called a Mark Master, hence the distinction of Mark Man

and Mark Master. The Mark Master's degree is very useful in its symbolic significance, not only as illustrative of the Fellow Craft, but in the direction of order and discipline.

### PAST MASTER.

The Past Master's degree was the result of an old regulation observed when the Royal Arch degree was only conferred under the authority and sanction of Symbolic Lodges, which required that only those who had served as Masters of Lodges were eligible to the fourth degree in Masonry. This regulation doubtless had its origin in a custom in the old Operative Lodges of examining a newly elected Master as a means of ascertaining his qualifications for the office. This examination was conducted by Past Masters and took place in the presence of Past Masters only. If he was found competent, he was obligated to faithfully perform the duties of the office, after which a report was made to the Lodge, this report being taken as a guarantee and the Master accordingly installed. After the Royal Arch became independent, the Past Master's degree was made a part of Capitulary Masonry, and *virtual* Past Masters are made in a Royal Arch Chapter. The Virtual Past Master's degree does not make a man an actual Past Master. The Past Master's degree is still conferred in some States, under the jurisdiction of Symbolic Lodges, upon a Worshipful Master at his installation.

### MOST EXCELLENT MASTER.

The Most Excellent Master's degree is peculiarly American, and is practiced in no other country. It is said to have been invented by Thomas Smith Webb, who organized Capitular Masonry in this country in 1797 or 1798. It is entirely different from the Super-Excellent degree of Scotland and Ireland, which was originally an honorary Scottish degree, but is said to form a beautiful preliminary to the Royal Arch.

## ROYAL ARCH.

The Royal Arch was, prior to 1740, conferred under authority of a Blue Lodge charter. It is claimed by some that as a separate degree it is the result of a mutilation of the Master's degree, which, it is said, took place about 1740. It is credited in turn to Dermott, who is said to have fabricated it for the use of his Grand Lodge, "The Ancient York;" to Dunkerly, who was supposed to have severed it from the third degree in the legal Grand Lodge of England, and to Ramsey, who is claimed to have used it in the introduction of the high degrees on the Continent. It was first conferred under the sanction of Symbolic Lodges, but now makes the culminating part of Capitular Masonry.

That eminent Masonic scholar, Josiah H. Drummond of Maine, in a report to the General Grand Chapter of 1897, said: "I hold that the formerly prevailing theory, that the Royal Arch was a part of the Master's degree, is without foundation. It is generally accepted as true that the degree was formerly conferred in the Lodge. Masonically speaking, that was impossible, but I conclude that the actual presence of a Lodge charter was accepted as sufficient authority for conferring any degree claimed to be Masonic; that the Grand Lodge recognized the Royal Arch as a Masonic degree, and allowed Lodges to permit the use of their charters for conferring it, and that the only connection which the Lodge had with it was to allow the use of its charter in doing the work. In 1790 much interest in the degree existed. There was no regular system of degrees, but utter confusion prevailed, and it may be said that the time from 1790 to 1800 was the formative period of Royal Arch Masonry in this country."

The legend of the Royal Arch is the same everywhere, but its preliminary organization is different in each country. In England it is still considered the fourth degree

in Masonry, and a Master Mason who has been so for twelve months is eligible for exaltation.

In 1844, the question of the admission into Chapters in the United States of English Royal Arch Masons, who had not taken the other degrees of the Royal Arch system, was considered, and the Chapters were instructed to adhere to the uniform manner, long established, of keeping the several degrees separate and distinct, and the Chapters were authorized to confer the Mark, Past, and Most Excellent degrees on such persons free of charge, to the end that they might be considered healed, and thereby made regular Royal Arch Masons, and entitled to visit Chapters in this country. In 1850, the same question was presented, and the decision of 1844 was affirmed and an amendment to the constitution was adopted to that effect.

In Scotland, the preliminary degrees are Mark, Past, Excellent, and Super-Excellent (I believe the Past Master degree in that country has recently been abolished). In Ireland, the qualifying degrees are the Past, Excellent, and Super-Excellent. Wherever Masonry is practiced, the Royal Arch Degree is found in all the Rites under some peculiar name, and, however much the legend may differ, the consummation is always the same, the great discovery of the *Lost Word*, or *Truth*.

Of the Royal Arch Degree, Mackey, in his encyclopedia, says: "Whoever carefully studies the Master's degree in its symbolic significance will be convinced that it is in a mutilated condition; that is, that it is imperfect and unfinished in its history, and that, terminating abruptly in its symbolism, it leaves the mind still waiting for something that is necessary to its completeness. This deficiency is supplied by the Royal Arch Degree. Hence, when the Union took place in England, 1813, between the two rival Grand Lodges, while there was a strong hereditary disposition on the part of the English Masons to preserve the simplicity of the Old York Rite by confining Freemasonry to the three symbolical degrees, it was found necessary to

define Ancient Craft Masonry as consisting of three degrees, '*including the Holy Royal Arch.*'

"There was a time, undoubtedly, when the Royal Arch did not exist, as an independent degree, but was a complementary part of the Master's degree, to which it gave a necessary completion. . . . The precise method and time of its disseverance in England and America constitute an interesting Masonic inquiry.

"Maintaining everywhere an identity in its symbolic signification, the Royal Arch varies in different countries in its historical details.

"Ramsay's degree, from which all the continental systems originated, is entirely different from that practiced in Great Britain, in Ireland, and in the United States. Its type may be found in the thirteenth degree, or Knight of the Ninth Arch of the Ancient and Accepted Scottish Rite.

"In England, Scotland and the United States the circumstance on which the degree is founded, or, in technical language, the legend, is the same; but the preliminary organization is different in each country.

"In England, in 1834, considerable changes were made in the ceremonies of exaltation, but the general outline of the system was preserved. The degree is the fourth in the Masonic series, and a Master Mason who has been so for twelve months is eligible for exaltation. The principal officers of an English Chapter are: Three Principals, Zerubbabel, Haggai and Joshua; three Sojourners and two Scribes, Ezra and Nehemiah; a Treasurer and a Janitor.

"In Scotland, the preliminary degrees are Mark, Past, Excellent and Super-Excellent Master, and the principal officers are the same as in England.

"In Ireland, the legend was formerly different from that of England, and founded on events recorded in the Second Book of Chronicles (xxxiv., 14), where Hilkiyah is said to have found 'a book of the law of the Lord given by Moses.' The date of the events of this degree was, therefore, 624 B. C., or ninety years after ours. The pre-

liminary or qualifying degrees were: Past, Excellent and Super-Excellent. But the Irish system was changed some years ago, and a new Ritual somewhat resembling the American was adopted. The officers do not materially differ from those of English and Scottish Chapters.

“In America, the legend is the same as in English, but varying in some of its details. The preliminary degrees are Mark, Past and Most Excellent Master, and the principal officers are, High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, and three Masters of the Veils.

“I have said that, however, the legend or historical basis might vary in different Rites, in all of them the symbolical signification of the Royal Arch was identical. Hence, the building of a second Temple, so prominent a symbol in the English and American systems, and so entirely unknown in the continental, cannot be considered as an essential point in the symbolism of the degree. It is important in the systems in which it occurs, but it is not essential. The true symbolism of the Royal Arch system is founded on the discovery of the *Lost Word*.

“It can never be too often repeated that the *Word* is, in Masonry, the symbol of Truth. This truth is the great object of pursuit in Masonry—the scope and tendency of all its investigations—the promised reward of all Masonic labor. Sought for diligently in every degree and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn and the inestimable prize is revealed.

“This truth, which Masonry makes the great object of its investigations, is not the mere truth of science, or the truth of history, but is the more important truth which is synonymous with the knowledge of the nature of God—that truth which is embraced in the sacred Tetragrammaton, or omnific name, including in its signification his eternal, present, past and future existence, and to

which he himself alluded when he declared to Moses, 'I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known unto them.'

"The discovery of this truth is, then, the essential symbolism of the Royal Arch Degree. Wherever it is practiced—and under some peculiar name the degree is found in every rite of Masonry—this symbolism is preserved. However the legend may vary, the ceremonies of reception and the preliminary steps of initiation may differ, the consummation is always the same—the great discovery which represents the attainment of TRUTH."

### GRAND CHAPTERS AND GENERAL GRAND CHAPTER.

Prior to 1795 there was no Grand Chapter in the United States. Chapters were held in conjunction with Lodges.

In November, 1795, a Grand Chapter was organized at Philadelphia, Pa. However, it worked in harmony with and was, in fact, an integral part of the Grand Lodge until 1824, when it became independent.

On October 24, 1797, delegates from several Chapters assembled at Boston to discuss the expediency of organizing one Grand Chapter for several States. They prepared an address to the Chapters in New York and in the New England States, in which they denied the power of the Lodges or Grand Lodge to exercise authority over the Royal Arch Masons, and declared it to be expedient to establish a Grand Chapter. This convention was presided over by Thomas Smith Webb.

Following this, delegates from most of the States of that section met at Hartford, Conn., on January 24, 1798, and organized a Grand Chapter. They adopted a constitution and elected and installed Grand Officers. This Grand Chapter had jurisdiction over New Hampshire,

Massachusetts, Rhode Island, Connecticut, Vermont, and New York, and was named the "Grand Royal Arch Chapter of the Northern States of America." They authorized the Chapters in the several States represented to organize what they called Deputy Grand Royal Arch Chapters.

The next convocation was held at Middletown, Conn., in September, 1798. The next was at Providence, R. I., in January, 1799. Septennial meetings were provided for instead of annual. The next convocation was at Middletown, Conn., January 9, 1806. This meeting resolved itself into a committee of the whole, and changed the title of the organization so as to read, "General Grand Chapter of Royal Arch Masons for the United States of America." The jurisdiction was extended over the whole country. This was the real beginning of the General Grand Chapter, but it is dated from October 24, 1797.

At the session of 1826 the General Grand Chapter voted to meet every three years, instead of every seven, and the meetings have been held triennially ever since.

All the State Grand Chapters have joined the General Grand Chapter except Pennsylvania and Virginia.

The General Grand Chapter honored Arkansas by holding its triennial meeting in 1903 at Little Rock, Ark., October 6. In 1871 Elbert H. English of Little Rock, Ark., was elected General Grand High Priest. Charles N. Rix of Hot Springs, Ark., is at present General Grand Captain of the Host, and in line to be General Grand High Priest. There are nearly half a million Royal Arch Masons in the United States.



## ORDER OF HIGH PRIESTHOOD.

This degree finds its first mention in the second edition of Webb's Monitor, published in 1802, under the head, "Observations on the Order of High Priests." Very probably Webb originated the degree about that time. It is not known outside of America. It was likely formulated by the Committee on Constitutional Revision of the General Grand Chapter in 1799, as this committee reported back a form for the installation of High Priests, which provided, at a certain point in the ceremonies, for the exclusion of all who were not High Priests; and "after the performance of other necessary ceremonies, not proper to be written," the excluded persons were permitted to return. It is surmised that the "other necessary ceremonies, not proper to be written," were the present ceremonies of consecrating and anointing to the Priesthood. Webb was a member of the committee, and the controlling spirit of the General Grand Chapter at that time.

The original idea was that the consecration, even though performed in private, should be a part of the installation of High Priests, and so remained, in theory at least, until 1853, when the section relating to the same was repealed by the General Grand Chapter. Since this time it has been entirely disconnected from the ceremony of installation, and is conferred as an honorarium upon the High Priests of Royal Arch Chapters.

The Order was originally conferred in occasional councils or conventions, and when the work was accomplished the council would dissolve. A candidate desirous of receiving the Order made a written request to his predecessor in office, or in some cases to the Grand High Priest, whereupon a convention was called for such purpose. The Order was then conferred upon him, and due return of the fact made to the Secretary of the Grand Chapter.

But at the present time, organizations of a more or less permanent character exist in all the States except New York and Pennsylvania. In New York the Order

is under the immediate supervision of the Grand High Priest, who calls conventions for the purpose of conferring the degree, at his pleasure, and of which he makes due report to Grand Chapter. In Pennsylvania the conferring of the Order is a part of the regular installation service.

The General Grand Chapter, at its convocation in 1853, passed the following:

“Resolved, That while in deference to the long established usage of Royal Arch Masonry in this country, it is recommended that every newly-elected High Priest should, as soon as is convenient, receive the Order of High Priesthood, his anointment as such is not necessary to his installation or to the full and entire discharge of all his powers and duties as the presiding officer of his Chapter.”

At present, in most of the States, the Order is conferred only in some regularly organized body, variously known as a “convention” or “council,” which has received either an express or tacit recognition by the State Grand Chapter.

The first attempt at organization seems to have been made in Maryland, where a Council was established on May 7, 1824. This was followed by Massachusetts, where a Council was formed November 6, 1826, and two years later a Council was organized in Ohio. These bodies, which are still in existence, may be regarded as the premier organizations, and have served as models for all councils formed in later years.

As a rule, all Grand Councils employ the same officers. The chief officer is styled President, and officers carry titles suggested by the Ritual.

### THE WORK.

The Ritual of the degree seems to be substantially uniform in all the States, except in Arkansas, where we have a special ritual, different from that in use elsewhere. It is the work of Albert Pike. We have the original copy, in Pike’s own handwriting.

### THE BASIC LEGEND.

The legend upon which the Order of High Priesthood rests is found in the fourteenth chapter of Genesis, and recites the exploits of Abraham as a warrior and the blessing pronounced upon him by Melchizedek.

### SYMBOLISM OF THE DEGREE.

The symbolic design of the degree is to present to the candidate the bond of brotherly love, which should unite those who, having been elevated to the highest station by their companions, are thus engaged in one common task of preserving the landmarks of the Order unimpaired, and in protecting, by their authority, the integrity and honor of the institution. Thus, separated from the general mass of laborers in the field of Masonry, and consecrated to a sacred mission as teachers of its glorious truths, those who sit in the Tabernacle as the representatives of the ancient High Priesthood, are, by the impressive ceremonies of this degree, reminded of the intimate friendship and fellowship which should exist between all those who have been honored with this distinguished privilege.

## CRYPTIC DEGREES.

These degrees, commonly called the Council Degrees, were originally supernumerary or detached degrees of the Ancient and Accepted Scottish Rite. They originally embraced the Royal and Select Master only, the Super-Excellent degree being the addition of modern Ritualists. The origin of these degrees has been the subject of much dispute. They probably came from Europe, but when and how is mere conjecture. We know that in 1783 the degrees of Royal and Select Master were conferred in Charleston, S. C., in Scottish Rite Lodges of Perfection. They also came to this country from France in 1766, according to Albert Pike, and were first communicated in the Scottish Rite.

The Royal Arch degrees are a prerequisite to the Council degrees. The Royal Master, or the first degree of the Council, is intimately connected with the Royal Arch. The Select Master, or the second degree, really covers a period antecedent to that covered by the Royal Master, and yet it is given the second place in the Council, because it is claimed its secrets were not brought to light until after the events covered by the former took place. The Super-Excellent Degree is peculiarly American, and is not conferred by all Councils, being treated as an honorary degree by some. It does not, strictly speaking, belong to the Cryptic degrees, but should be a part of the Royal Arch. However, it is a very beautiful finish, and no serious objection can be found to its being embodied in the Council.

## GRAND COUNCILS.

Charters were granted by the Scottish Rite Supreme Council or its officers for the establishment of subordinate Councils of Royal and Select Masters.

Later these Councils united in the formation of State Grand Councils, and threw off the allegiance of the Su-

preme Council Scottish Rite, to which the Supreme Council seemed to have offered no objections, but retained its right to confer the degrees where no Council of Royal and Select Masters existed, a prerogative which, however, it did not exercise, and in 1870 formally relinquished entire control over the degrees.

### GENERAL GRAND COUNCIL.

In 1871 the Grand Council of Massachusetts led in the formation of a General Grand Council for the United States. Fourteen Grand Councils were represented at a meeting held in New York City, June 12, 1872. The following was adopted:

“Whereas, In some jurisdictions the question has been mooted of surrendering the Cryptic degrees to the Chapter; and

“Whereas, There are many companions who have received the degrees in Chapters, or from Sovereign Inspectors of the A. A. S. Rite. Therefore,

“Resolved, That it is the sense of this convention that the Cryptic degrees shall be under the exclusive jurisdiction of the Grand Councils, and that no one shall be recognized as a regular Companion of the Rite who has not received the degrees in a lawfully constituted Council or by authority of the Supreme Council of the A. A. S. Rite, previous to this date, or has been lawfully healed.”

Another meeting of the convention was held in New York, June, 1873, which was attended by the representatives from nineteen Grand Councils. The following resolution was adopted:

“That the order of the succession of the degrees be: First, Royal Master; second, Select Master; and that it be left optional with each Grand Council to confer the Super-Excellent Master Degree as an honorary degree.”

It was voted to be the sense of the convention that a General Grand Council should be formed. Meetings

were subsequently held in New Orleans, December, 1874, and in Buffalo, N. Y., August, 1877, in furtherance of this object.

At the latter meeting twenty-two Grand Councils (with Ontario) were represented. A later meeting was held at Detroit, August 25, 1880. A constitution was adopted, which, when ratified by nine Grand Councils, was to become operative.

On February 23, 1881, George W. Cooley, General Grand Recorder, announced that the Grand Councils of New York, Minnesota, Ohio, Indiana, Maryland, Tennessee, Massachusetts, Alabama, and Louisiana had ratified it, and on March 1, 1881, the General Grand Master, Josiah H. Drummond of Maine, issued a circular declaring the General Grand Council formed. South Carolina had, in the meantime, adopted the constitution. Since then all but eight States have joined the General Grand Council. Those not joining are Connecticut, Illinois, Michigan, New Jersey, Pennsylvania, Rhode Island, Texas, and Wisconsin.

The General Grand Council meets every three years, and for convenience it meets at the same time and place as the General Grand Chapter, Royal Arch Masons.

Arkansas was honored by the Eighth Triennial Assembly of the General Grand Council, being held at Little Rock, Ark., October 5 and 6, 1903. Companion Fay Hempstead of Arkansas is General Grand Conductor, and in line, eventually to be General Grand Master of the General Grand Council. George Thornburgh of Arkansas was chosen General Grand Sentinel in 1903, but did not attend the General Grand Council thereafter.

There are 115,000 Cryptic Masons in good standing in the United States.

## TEMPLARISM.

The belief that modern Templarism came from and succeeded the Knights Templar of the Crusades is not justified by the facts of history. There is no doubt but that many of the traditions and customs of the military orders of the Crusades were adopted and incorporated into the Templar system of today; therefore, a brief history of the foremost of these ancient orders will not be out of place.

### KNIGHTS TEMPLAR.

This order of chivalry was founded about A. D. 1118, and was the outgrowth of the Crusades. The advent of Jesus of Nazareth, his crucifixion, burial, and resurrection made of Palestine the "Holy Land," and of his sepulcher a Mecca to which countless thousands journeyed in their zeal.

These pilgrimages were attended with great peril and danger, owing to the intense hatred of the Christian faith by the Turks, who displaced the Saracens as rulers of Palestine.

The pilgrims were considered by the Turks as lawful prey, and such inhuman outrages were perpetrated on the hapless pilgrims in their journeys that all Europe was filled with indignation and a desire to avenge the atrocities. This state of feeling was intensified and brought to a crucial point through the experience of a Monk, Peter the Hermit, who, in making the pilgrimage to the Holy City, was subjected to all the indignities commonly put upon the pilgrims, and witnessed the oppression, spoliation, and pillage by the Moslems. He came back fired with a zeal to rescue the Holy Land from the Moslem control. Thus was conceived the first Crusade, which ended so disastrously. The atrocities continued, and a second Crusade was formed, under the leadership of God-

frey de Bouillon, which met with better success, capturing the city of Jerusalem.

Hugh de Paganis, a Knight of Burgundy, with eight companion knights, bound themselves to guard the approaches to the sacred places so that the pilgrims might have easy access. They were sworn to live as church canons and to fight for the "King of Heaven," and to practice chastity, obedience, and self-denial.

Of this band, the founder, Hugh de Paganis, became the Grand Master. Quarters were assigned them at Jerusalem in the palace of the kings. This palace was also known as the Temple of Solomon, and from it they derived the name of "Knights of the Temple, or Knights Templar." They rendered valiant services, and it was not long until their fame spread throughout Europe, and the scions of noble houses eagerly sought to enlist themselves under the banners of so distinguished an Order. The organization increased rapidly until they were at the head of military orders. The military prowess, the order and discipline maintained, and their fortitude under most trying circumstances, led Louis VII of France to reorganize his entire army after the pattern set by them. Many possessions were bestowed upon the Order, and it became, in rank and influence, second to none. Their gifts were enormous, and their possessions yielded revenues exceeding the income of kings. Pope Honourius II bestowed upon the Order the white garb and the red cross, the latter to be worn upon the breast as a symbol of martyrdom.

From this time on the history of the Knights Templar is a history of the Crusades. Nearly one hundred years later, after a series of disastrous conflicts, the Templars were driven from the soil of Asia, and were never again able to gain a foothold. Notwithstanding this misfortune in the East, the Order was still a power in Western Europe. After the Crusades, the Templars retired to their numerous preceptories and gave up all hope of recovering the Holy Land. They were now no longer considered a mili-



tary power; their day of usefulness had passed. The feelings of jealousy in other institutions less favored with privileges, which had long been smouldering, now burst into a fierce flame with the waning popularity of the Order. Pope Clement V, who had long been jealous and distrustful of its power and its fidelity to the Papacy, decided that the time was now ripe to bring about its overthrow. In this he found a willing ally in Philip the Fair, King of France, to whose gold and influence he owed his possession of the Papal tiara. This ungrateful monarch, who was under obligations for his life to the shelter from the Paris mob, afforded him by Templars, had long coveted the rich possessions of the Order. These two worthies made haste to carry out their conspiracy. An imprisoned Templar was induced to betray the secrets of his brethren, and his words were retailed to ears eager for any possible accusation which would foment popular indignation and further the schemes of the King and Pope. On the 14th of September the King issued an order for the arrest of all Templars in the kingdom. This order was not executed, for some reason, until the night of October 13, when the Grand Master and sixty Companions were taken in Paris. The following day they were assembled to listen to the charges against them, after which they were returned to confinement. The next day, Sunday, the priests from the pulpits denounced the Order and accused its members of the grossest iniquities, and by the fiercest invectives stirred up a wave of popular indignation against them in the minds of the Parisian mob. The tortures of the inquisition were then resorted to, and the confessions wrung from them in the very agonies of death were made to sustain every charge. The Templars' possessions everywhere were robbed, their characters defamed, and many lives lost in the inhuman tortures created for their especial benefit. The example of France in the suppression of the Order was quickly followed throughout Western Europe.

On August 12, 1308, Pope Clement issued a bull, as previously agreed upon, instituting a commission of inquiry at Paris to conduct an examination of the charges against the Order. This inquiry at once proceeded to examine various witnesses, and with such manifest unfairness as to call forth vigorous protests, but in vain. The inquiry dragged on, and many innocent Knights were found guilty upon testimony extorted by torture.

On the 28th of March, 1310, five hundred and forty-six Templars appeared before the commission and asked for a hearing. They were told to choose proctors to speak in their behalf, but, in consequence of their inability to pay the enormous fees charged, the hearing was denied them. It was not the purpose of the commission to establish the innocence of the accused, and the Knights were treated with the utmost rigor. On May 12, 1310, fifty-four Templars were declared heretics and condemned to the stake. This inquiry finally closed its labors on the 11th of June, 1311. The council general announced by the Pope in 1308 met shortly after the inquiry closed to decide definitely upon this "cause celebre." Three hundred bishops assembled in response to Papal summons. It was evident from the start the council was averse to the schemes of the King and Pope. Clement, therefore, postponed the final decision of the cases and speedily dispersed the general council. In March he called together some of the more docile bishops and proceeded to announce the condemnation and abolition of the Order. This was officially proclaimed in April, 1312. Grand Master Molai had been held in rigorous confinement in the hope that a confession might be obtained from him, which would serve to blacken the Order through its chief official. Unsuccessful in this, the ecclesiastical commission, at Paris, called Molai and the three surviving grand dignitaries before them and read to them the confessions which it was said they had made. The untruth of these statements aroused in the feeble and emaciated Molai all his courage, and, to

the surprise of those present, he denounced in bitter words the statements as false. Notwithstanding this, the King, not to be blocked in his purpose of vengeance, adjudged them guilty and ordered them burned at the stake at the close of the day. At the hour of vespers this cruel, brutal mandate was executed. While being bound to the stake, the noble martyr is said to have asked permission to fold his hands, that he might make a prayer to his God. Before expiring, he remarked in a loud voice, "I am presently to die wrongfully. Woe will come ere long to those who condemn us without cause. God will avenge our death." Strange as it may seem, the Pope died on the 20th day of April, less than forty days after, and the King within the year. Thus the vengeance of God swiftly overtook them both. Today the King and Pope are regarded infamous, while DeMolai is held in honored remembrance, and his memory will be revered as long as time shall last.

Thus it was that, after an existence of two hundred years, the Order of the Temple perished. Many of the members united with the Order of St. John, where their identity as Templars was lost. Many retired to religious houses and others to private life. The theory that after their dispersion the Templars took refuge in the body of Operative Masons has been pronounced by the highest authority as without foundation.

### MASONIC TEMPLARISM.

The origin of Masonic or Modern Templarism is quite a mystery. Mackey says there are four sources from which the Masonic Templars could have derived existence, viz:

First. From the Templars who claimed John Mark Larmenius as the successor to Jacques de Molai.

Second. Those who recognize Peter D'Aumont as Molai's successor.

Third. Those who derive Templarism from Count Beaujeu, the nephew of Molai.

Fourth. Those who claim independent origin.

From the first class spring the Templars of France, who profess to have continued the Order by authority of a charter given by Molai to Larmenius.

The second division is that founded on the theory that Peter D'Aumont fled into Scotland with several Knights, and there united with the Masons. Baron Hund carried this theory to Germany, and on it founded the Rite of Strict Observance.

The third division asserts that Count Beaujeu, a nephew of Molai and a member of the Order of the Knights of Christ, received authority from that Order to disseminate the degree. He is said to have carried it to Sweden, where he incorporated it with Masonry; hence the origin of the Swedish Templars.

Of the fourth, or independent class, there are two divisions—the Scotch and the English. In Scotland, where the Templars escaped persecution, it is claimed they lived amicably until the reformation, when many of them embraced Protestantism, and some united with the Order of Freemasons and established the "Ancient Lodge" at Sterling, where they conferred the degrees of Knight of Malta, Knight of Sepulcher, and Knight Templar. To this division is traced the Masonic Templars of Scotland. The English Templars are probably derived from that body called the "Baldwyn Encampment," which it is claimed was formed by members of the preceptory which had long existed at Bristol, and who, on the dissolution of the Templars, were supposed to have united with the Masonic Fraternity. From this encampment also most probably came the Templars of the United States.

Templarism was first introduced into England as a degree in the Masonic Lodges, in that branch known as the Ancients, in 1740, but it was not until 1780 that the degrees were merged into the Masonic system. In June, 1791, a grand conclave was held in London, a governing body organized, and a combined ritual of the Templars and of the Order of St. John was adopted. The Rose Croix and

Kadosh, now of the Scottish Rite, were given in all Templar encampments until the establishment of the Scottish Rite in England, when the right to confer them was relinquished. In 1853 a revision of the ritual took place, when the degree of Malta was excluded, but it was again added in 1873. In this year a general conclave was held, and from the national encampments of the empire was formed the "Convent General." From this conclave resulted a complete revision of the ritual and the restoration of the Order of the Temple to its original position and character, and the rejection of all novelties and innovations. The ritual then adopted is used in England, Scotland, Ireland, Canada, and throughout the British Empire, but essentially differs from that of the American system. This difference between the two systems has given rise to much discussion among the advocates of each.

#### AMERICAN TEMPLARISM.

Previous to the Revolutionary War no separate Templar bodies existed in the colonies. The degree in some form was conferred under the sanction of the Blue Lodge. Blue Lodges did not actually issue warrants for the conferring of the Temple degree, for at that time the higher degrees were governed by no statute of Masonry. It was merely customary for the Master's Lodges to confer the higher degrees of which they had knowledge on worthy brother Master Masons after the closing of the regular Lodge. The organization, if any, was temporary in its character, and no records kept of the proceedings.

The first account of the conferring of the Knights Templar degree in this country is found in the records of St. Andrew's Royal Arch Lodge, held August, 1769, in Boston, where we find that Brother William Davis received the Excellent, Super-Excellent, Royal Arch, and the Knight Templar degrees. However, the first encampment of Knights Templar was probably organized and held in Charleston, S. C., in 1780. St. John's Commandery No.

1 of Providence, R. I., organized in 1802, is the oldest chartered Commandery, and has continuous records from the date of its organization. St. John's Encampment was the cradle of the American Templar Ritual, which was formulated by Thomas Smith Webb, within its Asylum. In this Commandery a combination of Rituals of older degrees was first worked under the name of Red Cross, and here was first witnessed the redressed Templar degrees, introducing new incidents and ceremonies, which so distinguished it from the English degree, and which has been the source of so much contention and dispute between the British and American adherents. The first Grand Commandery was organized in May, 1805, being styled "Grand Encampment of the United States." In June, 1816, a convention was held in Philadelphia for the purpose of uniting all the Encampments under one head and general form of government. A constitution was adopted, and, upon ratification later by the Grand Encampment of Massachusetts and Rhode Island, it became the supreme law of American Templarism and the source of all Templar bodies thereafter. It was named "The General Grand Encampment of the United States." DeWitt Clinton, one of the leading men of the nation, was chosen first Grand Master, and Thomas Smith Webb, Deputy.

The Grand Encampment meets every three years at such place as it may vote. In 1856 a new constitution was adopted. It was drafted by Rob. Morris. This new constitution changed the name by omitting the word "General," so that the name should thereafter be "The Grand Encampment of the United States."

The title of subordinate bodies was changed from "Encampment" to "Commandery." In the Grand Encampment held in Chicago, September 13, 1859, Luke E. Barber and Albert Pike appeared from Hugh de Payens Commandery, Little Rock, Ark., which was then under the

immediate jurisdiction of the Grand Encampment of the United States.

A Templar uniform was adopted, corresponding with the Sur Coat and mantle of the original Crusader. It was found impractical and abrogated at the next meeting, and the present uniform was adopted.

The Triennial of 1862 was to have been held at Memphis, Tenn., but the Civil War caused it to be held at New York.

At the Triennial held at Baltimore, Md., September, 1871, the Grand Commandery of Virginia asked permission to withdraw its membership and all connection with the Grand Encampment, and gave the following singular reason :

“Knighthood is in its infancy in our country, and the Grand Encampment is in the cradle. And when she shall grow up to manhood it will be the most mighty engine for good or evil that will then exist on this continent. And some ambitious spirit, with will and wisdom to hold the reins and guide the power, gain a seat on the Grand Master’s throne, and we know such men will, by some means, gain that elevation, he will be able, and probably will use his position to shake the stability of this Republic, should it then exist, even to its center, and perhaps bury Liberty in death. When such are our views, may we not ask to be allowed to withdraw from the Grand Encampment, and would she not be wise to grant our request?”

The Grand Encampment courteously but positively refused to give consent.

### TEMPLAR DEGREES.

In American Templary there are three degrees: Red Cross, Templar, and Malta. The first, or Red Cross, is not found in Asylums outside of the United States. It was manufactured by Webb.

The final degree, or that of Malta, is said to have sprung from the Ancient Order of Malta, which was one of the old military Orders of Knighthood, which came into being during the Crusades. At various times in its history it has been known as Knights Hospitallers, Knights of St. John, Knights of Rhodes, and, lastly, as Knights of Malta, the latter name being derived from their last stronghold on the Island of Malta. How the degree of Malta became intermingled with those of Knight Templar and Red Cross is a mystery. In 1856 the Grand Encampment decided, by unanimous vote, that the degree did not belong to or have any connection with Templarism, and it was accordingly stricken from the constitution. However, this act was repealed by the same body in 1862, and Knight of Malta now seems to be permanently set in the American system.

There are 1,375 Commanderies and 225,000 Knights Templar in the United States.



## MASONRY IN THE STATES.

The beginning of Masonry in the several States, and the organization of the Grand Lodges, according to the most reliable information, was in the following chronological order:

### PENNSYLVANIA.

As already stated, St. John's Lodge, Philadelphia, was the first regularly organized Lodge in the American Colonies. The Grand Master of Pennsylvania, in his address to the Grand Lodge of 1908, claims that proof was recently discovered of the existence of this Lodge in 1727. But this does not contradict the historical statement of its legal establishment in 1730. Benjamin Franklin was initiated into this Lodge, February 1, 1730. The Grand Master of Pennsylvania claims that the Grand Lodge of that State was organized in 1731. He says:

"In 1731 the Grand Lodge of Masons in Pennsylvania was a sovereign organization, and was the third oldest in the Fraternity, the order of establishment being, first, the Grand Lodge of England, constituted in 1717; second, the Grand Lodge of Ireland, constituted in 1729, and third, the Grand Lodge of Pennsylvania, constituted in 1731. These facts have been established beyond all matter of controversy by Brother W. J. Chetwode Crawley, Grand Treasurer of the Grand Lodge of Ireland, than whom there is no higher Masonic authority."

On June 24, 1734, Benjamin Franklin was elected Grand Master. Franklin was a printer, and published what is now known as the "Saturday Evening Post." During the year 1734 he reprinted "Anderson's Constitutions of 1723," which was the first Masonic book ever printed in America. This writer has a facsimile of that book. It is quite interesting and a little difficult to read, owing to the peculiar style of type used in those days by the printers. One of the charges in this old book is

worthy of consideration at the present day. Under the head of Behavior, it says: "You are to act as becomes a moral and wise man; particularly not to let your family, friends and neighbors know the concerns of the Lodge. You must also consult your health, by not continuing together too late, or too long from home after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your family be not neglected or injured, nor you disabled for work."

The Grand Master of Pennsylvania further says: "On September 23, 1743, Brother the Right Honorable John Ward, Grand Master of England, nominated Thomas Oxnard, Esq., of Boston, Mass., Provincial Grand Master of all North America, who, on the 10th of July, 1749, appointed Brother Benjamin Franklin, Provincial Grand Master of Pennsylvania, with authority to appoint other Grand Officers, hold a Grand Lodge, issue warrants, etc. The first Grand Lodge under this warrant was held September 5, 1749, at the house of Brother Henry Pratt, 'The Royal Standard,' on Market Street, near Second.

"The regularity of this appointment was seriously questioned, and at the Communication of the Pennsylvania Independent Grand Lodge, held March 13, 1750, William Allen, Esquire, then the Recorder of the city of Philadelphia, presented to the Grand Lodge a commission direct from the Grand Master of all England, appointing him Provincial Grand Master of Pennsylvania, which was recognized as valid, and Grand Master Allen then appointed Brother Benjamin Franklin, Deputy Grand Master, which position he retained until after his departure to England, in 1757, as the agent of the Assembly to present a petition to Parliament, and urge the rights of the Province. In the minutes of the Grand Lodge of England of November 17, 1760, his name is entered, 'Benjamin Franklin, Esq., P. G. M. of Philadelphia.' By this proceeding, the original independent Grand Lodge of Pennsylvania was

merged into a Provincial Grand Lodge, under the jurisdiction of the Grand Lodge of England, 'Moderns.' "

In 1749 Franklin, acting as Provincial Grand Master, granted a warrant for another Lodge in Philadelphia. There was a third Lodge in Philadelphia warranted by the Provincial Grand Lodge. These three Lodges celebrated St. John the Baptist Day, 1755, by a procession from the Lodge room to Christ Church, where Brother William Smith, provost of the University, preached a sermon, one hundred and thirty brethren participating in the ceremonies. The Lodge room from which the brethren marched was erected in 1754, and was the first Masonic hall erected in America.

At the celebration of St. John's Day, December 27, 1778, the Grand Lodge and brethren, all newly clothed, formed in procession, three hundred strong, and marched to Christ Church, where William Smith, D. D., preached a sermon. In the procession marched "His Excellency, our Illustrious Brother, George Washington, Esq., supported by the Grand Master and his Deputy." A collection was taken and a committee appointed to distribute the same to objects of charity. At this time the Philadelphia Lodges conferred the Knights Templar degree.

The independence of the Colonies led to the consideration of the propriety of the Grand Lodge becoming entirely independent of the Grand Lodge of England. At the quarterly session, held September 25, 1786, it was resolved "to form a Grand Lodge independent of the Grand Lodge of England."

Notice was conveyed to the Grand Lodge of England by the following letter:

"Brethren: We salute you in all love and respect. We acknowledge your past goodness, and we pray your kind and candid acceptance of this address from the Grand Lodge of Pennsylvania.

“It having pleased the Grand Master of all events in human affairs to dissolve the political connection which subsisted between your country and ours, and when we were honored with your warrant, and to change the situation of this country into that of a Sovereignty instead of a Province, it has seemed meet to the brethren here no longer to consider themselves as a Provincial Lodge. Knowing, also, that those who are not enlightened, being ignorant of our institution, are ever jealous of improper designs and practices, the brethren have thought it a duty they owe to the government that protects them, to leave no occasion of offense to them by our continuing to acknowledge a foreign Jurisdiction the extent of which they cannot comprehend. They have accordingly, at a quarterly communication held in this city, at which were present the officers of particular Lodges under their Jurisdiction, and Delegates especially appointed and authorized for this purpose, resolved as appears by the enclosed copy of their proceedings. We hope and trust that this procedure will meet your approbation, and that we shall continue to receive your salutary councils and brotherly advice and communication upon every occasion, which may occur to you as requiring it, and, on our part, we shall look up to you as venerable Masters and Instructors in the Royal Art whenever we find ourselves lacking knowledge.

“We shall wish never to forget that in love and harmony you and we are one, and shall be happy in every opportunity that may offer of showing an interchange of good offices that your brethren are also ours, and ours yours, in every good word and work. We are with all the mystical honors in the name and behalf of the Grand Lodge of Pennsylvania, in ample form assembled.

“Your truly affectionate brethren and very humble servants,

“WILL ADCOCK, G. M.,

“J. B. SMITH, D. G. M.,

“JOS. DEAN, S. G. W.,

“GEO. ORD, J. G. W.

“Attest: ASHTON HUMPHREYS, Grand Secretary.

“Philadelphia, November 10, 1788.”

The Grand Lodge of England did not accept the reasons of the American brethren for forming an independent Grand Lodge. In their answer, among other things, the Grand Secretary of the Grand Lodge of England said:

“I am directed by the Grand Master and the Grand Officers to express their surprise and concern at such a step taken without any previous intimation. Their concern, you must be convinced, does not arise from any pecuniary loss which the Grand Lodge can sustain by the separation of the brethren of Pennsylvania, but from the injury done to the society at large by detached parts of it assuming the rank and jurisdiction of a Grand Lodge, instead of uniting to form one great, extensive and respectable body, concentrated under one common head for their general welfare, and which head can surely be nowhere more properly placed than in the Grand Lodge, from whence they all derive, and which at no period was in a more prosperous and honorable situation than at present, when it is patronized and encouraged by the most illustrious characters in this century.

“The ostensible reason given for your separation being that the political connection between your country and ours being dissolved cannot, of itself, be considered as sufficient to warrant your proceedings.

“Masonry being an universal and beautiful system of philanthropy, unconnected with the politics of States or modes of religion, with which the maxims of the Craft wisely forbid us to meddle, lest dissensions might ensue.

That it is viewed in this light by our foreign brethren is evident from many Kingdoms and sovereign States of Europe continuing to hold as Provincial Grand Lodges and considering their parent as the center of union.

“I am directed to assure you that the Grand Lodge of England, ever ready to promote the extension and universality of the Order, will continue to acknowledge and receive in its Lodge the brethren initiated in the Lodges of America.

“With fraternal regard and respect, I have the honor to be.”

On September 26, 1786, the day following the sending of the letter to the Grand Lodge of England, the Grand Lodge of Pennsylvania transformed itself into a convention, in which thirteen Lodges were represented, and with the concurrence of other Lodges signified by letter, it was unanimously “Resolved, That the Lodges under the Jurisdiction of the Grand Lodge of Pennsylvania, lately held under the authority of the Grand Lodge of England, will, and do now, form themselves into a Grand Lodge to be called the Grand Lodge of Pennsylvania, and Masonic Jurisdiction thereunto belonging, to be held in Philadelphia.”

This was the first Grand Lodge in America taking such action. It was the most important step, perhaps, ever taken by a Grand Lodge, as it was a declaration of sovereignty and complete independence. It was to have entire and exclusive jurisdiction within the territorial boundary of the State. It alone could establish Lodges, regulate and dissolve them. In rapid succession other Grand Lodges followed, with the same jurisdictional regulations, and at the present time no Grand Lodge will dare attempt to establish a Lodge within the jurisdiction of another State or otherwise interfere with the Masonic affairs in the territory of another Grand Lodge.

In 1815 the officers of the Grand Lodge were appointed as a committee to open a Sunday school in the Masonic

Hall, for the teaching of the holy Scriptures to adults. It is claimed that this was the first Sunday school in the city which invited the attendance of adults.

The anti-Masonic persecution raged fiercely in Pennsylvania. The Grand Master and other officers were taken from their homes, even from their beds, and carried before an inquisitorial committee of the Legislature and harshly treated. The membership and number of Lodges were greatly diminished, but when the storm passed Masonry had been purged of its weak members and more firmly established.

Up to December, 1843, all business in the Lodges in Pennsylvania was transacted in the first degree. At that time it was ordered that all business of the Lodge, and the opening and closing, must be in the Master's degree. In some of the Lodges, where the officers had taken the higher degrees, the Royal Arch degree was conferred. The degree work in Pennsylvania is said to have changed less than anywhere else, and is very interesting to visitors.

Masonry is very popular and prosperous in Pennsylvania at this time, having a membership of one hundred and six thousand, which is the largest in the world, except England, New York, and Illinois.

The Masonic Temple at Philadelphia is the largest and finest Masonic building in the world devoted exclusively to Freemasonry. One of its halls, the Egyptian Hall, is said to be the finest specimen of Egyptian decoration outside of Egypt.

## MASSACHUSETTS.

There has been much discussion as to the exact date of the establishment of the first Lodge in Massachusetts. However, it has now become generally accepted that the first Lodge regularly established was St. John's, at Boston, July 30, 1733.

Henry Price, on April 30, 1733, was appointed Provincial Grand Master of North America. He lived in

Boston. On July 30, 1733, he organized the St. John Grand Lodge of Massachusetts. He acted upon the theory that there should be a Grand Lodge before there could be any Subordinate Lodges. This St. John's Grand Lodge, immediately upon its organization, granted a warrant to St. John's Lodge in Boston.

Royal Exchange Lodge followed in 1735, in Boston; St. John's Lodge No. 2, in 1749, in Boston; Boston Lodge in 1771, and African Lodge in Boston, in 1784. (Of African Lodge I will speak again under the head of "Negro Lodges.")

In 1752 the Grand Lodge of Scotland granted a warrant to St. Andrew's Lodge. This created a dissension between the Ancients and Moderns.

On December 27, 1769, St. Andrew's Lodge, assisted by three traveling Lodges in the British army, organized another Grand Lodge of Massachusetts and elected Joseph Warren, Grand Master.

This made two Grand Lodges for Massachusetts, one under the authority of the Grand Lodge of England, and the other under the Grand Lodge of Scotland.

On April 8, 1776, this later Grand Lodge was convened for the sad duty of attending the funeral of its Grand Master, Warren, who had become a general in the American army, and was killed at Bunker Hill.

On March 5, 1792, the two Grand Lodges united under the name of "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts."

On June 27, 1835, the Grand Lodge laid the cornerstone of Bunker Hill monument. General Lafayette, who was a Mason, was present and assisted in the ceremonies. The monument was dedicated with Masonic ceremonies in 1845.

The Legislature of Massachusetts, in 1831, led by the anti-Masons and encouraged by the prejudice which had been aroused against the Order, notified the Grand Lodge



to appear and show cause why the act of incorporation should not be repealed. The Grand Lodge, on December 27, 1833, placed all of its papers in the hands of trustees, and then in a formal, legal manner, surrendered its incorporation to the Legislature. This shows the high state of excitement and the deep prejudice aroused against the Masonic Fraternity in those days.

The Grand Lodge was again incorporated by the Legislature in 1850.

The anti-Masonic feeling was very bitter in Massachusetts, and many of the smaller Lodges suspended. In the midst of the excitement the Grand Lodge arranged to lay the corner-stone for a new hall for the Grand Lodge. The Grand Lodge and brethren, to the number of two thousand, with the Boston Encampment of Knights Templar at their head, marched from Fanueil Hall to the place where the corner-stone was laid. They were surrounded by crowds of fanatics, hooting and yelling, so that the ceremonies could scarcely be performed.

Masonry has prospered in Massachusetts, and retains upon its rolls some of its oldest Lodges, including St. John's Lodge, established in 1733, and St. Andrew, in 1752.

## SOUTH CAROLINA.

The first Masonic Lodge in South Carolina was Solomon Lodge, at Charleston, established in 1735, by warrant from Lord Weymouth, Grand Master of the Grand Lodge of England. It held its first meeting October 28, 1736. In that year the Grand Master of England appointed John Hammerton (who was the first Master of Solomon's Lodge), Provincial Grand Master of South Carolina. Acting under this authority, Hammerton organized a Provincial Grand Lodge on December 27, 1737. In 1754 another Grand Lodge was established by Chief Justice Leigh, under regular deputation. The first Grand Lodge seems not to have lived long.

In 1777 the Grand Lodge established by Leigh assumed independence and became the "Grand Lodge of Free and Accepted Masons."

In 1787 five Lodges, which had been established in South Carolina by the other branch of English Masons, organized another Grand Lodge, which they named "The Grand Lodge of Ancient York Masons."

In 1817 a union of the two Grand Lodges was effected, under the name, "Grand Lodge of Ancient Freemasons." Solomon Lodge is still in existence, though it suspended work several times. Orange Lodge, at Charleston, was established a little later than Solomon Lodge, but it has never suspended from the day of its organization to the present.

The Masonic excitement did not seriously affect South Carolina.

### GEORGIA.

The earliest record we have of Masonry in Georgia is in 1735, when Solomon's Lodge was established at Savannah. Unity Lodge was established at Savannah in 1774, and Grenadiers Lodge at Savannah in 1775.

In 1784 a Lodge was established at Savannah by the Grand Lodge of Pennsylvania.

On December 16, 1789, the Grand Lodge was organized under the name, "The Grand Lodge of Most Ancient and Honorable Fraternity of Free and Accepted Masons, according to the Old Institution, of the State of Georgia."

### NEW HAMPSHIRE.

By the establishment of St. John's Lodge, at Portsmouth, in June, 1737, Masonry began its organized life in New Hampshire. This Lodge is still alive and prospering. For forty-five years it was the only Masonic Lodge in New Hampshire.

The Grand Lodge was organized July 8, 1789. John Sullivan, President of the State, was elected the first Grand Master.

In 1808, the Grand Master, in his address, used this singular language: "The harmony of this Grand Lodge is in danger of being disturbed by the introduction of Royal Arch Masonry, or fanciful degrees, assuming power independent of the Grand Lodge. Some, attracted by the pomp and show of these fanciful degrees, have joined them, to the prejudice and neglect of the true Masons, but of all the Masonic titles, there is none so truly ridiculous as that of Knights Templar, a compound of enthusiasm and folly, generated in the brains of pilgrims and military mad men."

During the anti-Masonic excitement more than three-fourths of the Lodges surrendered.

## VIRGINIA.

In 1741 the Grand Lodge of Scotland issued a warrant for St. John's Lodge at Norfolk.

In 1758 the Grand Lodge of Massachusetts granted a warrant for a Lodge at Fredericksburg. The Lodge had been at work, however, since 1752. This is the Lodge in which Washington was made a Mason.

Other Lodges were established by both branches of the Order in England. On October 13, 1778, a convention of delegates from five Lodges met at the city of Williamsburg and organized a Grand Lodge. On February 22, 1858, the Grand Lodge dedicated the monument erected at Richmond to the memory of Brother George Washington. They also laid the corner-stone of the monument erected by the United States government to commemorate the surrender of Yorktown.

## RHODE ISLAND.

Masonry was established in Rhode Island by the organization of a Lodge at Newport December 24, 1749, by the Grand Lodge of Massachusetts.

In 1759 complaint was made that this Lodge was conferring the Master's degree. The Grand Lodge demanded why they conferred the Master's degree, as it was never intended that they should possess power to "raise" brethren to the third degree, but were to only exercise the authority of a regular Lodge. They replied that it was an error and a misunderstanding on their part. The Grand Lodge in 1759 granted a warrant expressly authorizing the third degree to be conferred in a separate Masonic Lodge. That indicates clearly that the third degree was conferred only in the Grand Lodge and is an intimation that they were trying to follow the old Operative regulations.

In 1757 a Lodge was established at Providence. In 1791 these two Lodges organized a Grand Lodge, which should meet annually on the 24th of June, alternately at Newport and Providence.

Thomas Smith Webb, author of the old Webb Monitor, was elected Grand Master.

The Legislature of 1831 appointed a committee to investigate Masonry. The Grand Lodge was represented before the committee, which, while exonerating the fraternity from certain grave charges, recommended that it discontinue.

In 1834 the charters of all Lodges were repealed and the Legislature prohibited the administration of the so-called "extra-judicial oath."

The Grand Lodge surrendered its civil charter March 17, 1834. It was restored in 1861.

## MARYLAND.

On August 12, 1750, Thomas Oxnard of Boston, Provincial Grand Master of North America, granted a warrant for a Lodge at Annapolis. Other Lodges were soon established by the Grand Lodge of Pennsylvania.

A Grand Lodge was organized June 17, 1783. On September 18, 1793, this Grand Lodge and several of its subordinates, in concert with the Lodge at Alexandria, Va., laid the corner-stone of the Capitol at Washington, at which Brother George Washington, then President of the United States, presided and conducted the ceremonies.

On July 4, 1815, by request of the Legislature, the Grand Lodge laid the corner-stone of the Washington monument in the city of Baltimore, which was the first monument ever erected to the memory of our illustrious Brother Washington.

It is somewhat interesting to note that on the 4th of July, 1828, by request of the directors of the Baltimore and Ohio Railroad, the Grand Lodge laid the first or foundation stone of that great enterprise. And on August 8, 1829, by request of the Board of Directors of the Baltimore and Susquehanna Railroad Company (now the Northern Central), laid the foundation stone of that work.

## CONNECTICUT.

The first Masonic Lodge organized in Connecticut was Hiram Lodge, at New Haven, in 1750, from the Grand Lodge of Massachusetts.

Other Lodges followed and a Grand Lodge was organized at New Haven July 8, 1789. Twelve Lodges were represented, all of which are still working.

In 1816 Jeremy L. Cross was appointed Grand Lecturer. He was the author of the original Masonic Chart for Blue Lodges.

The growth of Masonry was very rapid in this jurisdiction; the first eleven years it increased to forty-four Lodges, with 3,000 members.

The fraternity, during the anti-Masonic crusade, was so demoralized that at the annual session of 1831 every officer of the Grand Lodge except the Grand Treasurer declined to serve. Others were elected, but at the next session the Grand Master and Grand Treasurer only were present.

### NORTH CAROLINA.

In March, 1754, St. John's Lodge was established at Wilmington by the Grand Lodge of England. In August, 1767, Royal White Hart Lodge was established at Halifax. In 1771 a Grand Lodge was organized in North Carolina, but during the Revolutionary War it suspended and did not resume work.

On December 16, 1787, a convention of Lodges was held at Tarborough and organized a Grand Lodge. St. John's Lodge and Royal White Hart Lodge are still in existence, and bear numbers one and two on the roll of the Lodges of North Carolina.

### NEW JERSEY.

The first warrant known to have been issued to a Lodge in New Jersey was granted by Provincial Grand Master George Harrison of New York on May 13, 1761, for a Lodge at New Arc. This Lodge was St. John's Lodge No. 1. It is still active. Other Lodges followed and on December 18, 1786, the Grand Lodge of New Jersey was organized at New Brunswick. Hon. David Brearley, Chief Justice of the State, was elected Grand Master.

The anti-Masonic crusade reduced the number of Lodges in New Jersey to only five or six.

## DELAWARE.

The Grand Lodge of Pennsylvania granted a warrant to a Lodge at Campbell's Bridge on June 24, 1765. This warrant was surrendered, but renewed March 5, 1798.

Nine brethren representing four Lodges met at the town hall in Wilmington and resolved to form a Grand Lodge, which they did on June 7, 1806.

## FLORIDA.

In 1768 the Grand Lodge of Scotland established a Lodge at St. Augustine, of which James Grant, the Provincial Governor of Florida, was Master. This Lodge seems not to have lived long.

Other Lodges were established in 1776, 1777 and 1778, but these all had short lives.

The oldest permanent Lodge seems to have been Jackson Lodge, established by the Grand Lodge of Tennessee in 1826 at Tallahassee.

The next was Washington Lodge at Quincy, established in 1828 by the Grand Lodge of Georgia. In 1829, Harmony Lodge was established at Mariana by the Grand Lodge of Georgia.

On July 5, 1830, these three Lodges organized the Grand Lodge for the Territory of Florida. This was the first territorial Grand Lodge organized in America.

It is noteworthy that the three original Lodges which formed the Grand Lodge are still in existence.

## OHIO.

On February 15, 1776, St. John's Grand Lodge of Massachusetts issued a charter to Captain Joal Clark and Lieutenant Jonathen Heart and other officers of the army for an army Lodge, to be known as American Union. During seven years of the war this Lodge followed the army

and held meetings wherever it might be encamped and made Masons of many prominent army officers. At the close of the war the Lodge was closed to stand closed until the Master should call it together.

On June 28, 1790, Brother Heart and a few remaining members opened American Union Lodge, when he was elected Master, Colonel Benjamin Topper and General Rufus Putnam, Wardens.

In September, 1791, the Grand Lodge of New Jersey issued a warrant to Governor Arthur St. Clair and General Josiah Hannar to hold a Lodge at the village of Cincinnati. The disastrous campaigns with the Indians prevented the opening of the Lodge and it was not organized until December 27, 1794.

In 1803 the Grand Lodge of Connecticut granted warrants for Erie Lodge at Warren and New England Lodge at Worthington. On July 24, 1805, the Grand Lodge of Pennsylvania granted warrant for Amity Lodge to be held at Zanesville, of which Brother Louis Cass, who afterward became distinguished as a soldier and statesman, was the first Master.

In 1806 the Grand Lodge of Kentucky granted a warrant to Cincinnati Lodge.

Delegates from six Lodges, above named, met at Chillicothe, January 4, 1808, and organized a Grand Lodge. General Rufus Putnam was elected the first Grand Master.

Five of the six original Lodges are still living and prosperous, to wit: American Union, which is No. 1 on the roll of the Lodges of the Grand Lodge of Ohio; Nova Cesarea, No. 2; Old Erie, No. 3; New England, No. 4, and Amity, No. 5.

In 1830, when the anti-Masonic period began, there were 101 Lodges in Ohio. In 1837, when the lowest point was reached, there were only 17 active.



## NEW YORK.

According to the custom of those days, a Grand Lodge was established in New York before any subordinate Lodge.

On September 5, 1781, the Duke of Athol, Grand Master of the Grand Lodge of England, granted a warrant for a Provincial Grand Lodge in New York City. During the interval between the granting of this warrant and the first meeting of the Grand Lodge, December 5, 1782, the Grand Lodge of England was opened on American soil for the first and only time. That was for the purpose of establishing the Grand Lodge of New York. Rev. William Walter was chosen first Grand Master. The Grand Lodge was, at that time, controlled by the British Army Lodges.

A singular occurrence was the granting of a dispensation on December 25, 1797, to a number of brethren confined in the jail for debt, permitting them to congregate on St. John's Day, December 27, and celebrate as a Lodge in prison. The Grand Master was Robert R. Livingston, who was a prominent statesman and Minister to the French Republic.

An incident in the history of this State is that Paine Lodge No. 27 requested and received permission to change its name "from Paine to Hiram" because it was the name of a man who had rendered himself generally odious by his indecent attacks on Christianity.

When the anti-Masonic excitement began there were 502 Lodges in New York, of which 430 surrendered their warrants under the pressure of the persecution.

Since the persecution Masonry has greatly prospered in New York. It has now 180,000 members, the largest of any State in the Union.

## VERMONT.

Freemasonry was established in Vermont in 1781 by the Grand Lodge of Massachusetts granting a charter to a Lodge at Cornish and another one soon after at Manchester.

In October, 1794, the Grand Lodge was organized at Rutland. In 1804 the Grand Lodge voted that "the chisel shall not be given as a working tool of an Entered Apprentice Mason in any Lodge under the jurisdiction of this Grand Lodge." That indicates the transfer of the chisel from the Blue Lodge to the Chapter.

In 1805 it was voted that in the future the voting in the Lodges should be done by Master Masons, which indicates the change of business from the Entered Apprentice to the Master Lodge.

In 1824 the Grand Lodge expressed sympathy for and donated money to a brother who was an elder in a Christian church, who had been "excluded from his desk" in the church, and his "temporal support" withdrawn, because he had become a member of the Masonic fraternity.

On October 9, 1827, a communication from John L. Hart of Philadelphia, addressed to the Grand Lodge of Vermont, asking if a charter for a Lodge of colored Masons, to be located in Philadelphia, would be granted, was answered in the negative by the Vermont Grand Lodge.

The anti-Masonic war raged more violently in Vermont than in any other State. It began there as early as 1824 and continued with bitter fury for years. Lodges surrendered their charters, members deserted the fraternity as a demoralized army flees before the enemy. It was even proposed in the Grand Lodge to dissolve the institution. The proposition was rejected, but it did practically dissolve. In 1834 only seven Lodges were represented in the Grand Lodge, and later none. The Legislature of the State made it illegal for the Lodges to administer what it

called "extra-judicial oaths." The Grand Lodge, in response to the Legislature, said: "We disclaim the right of Masons to inflict corporal punishment, and acknowledge no other right to enforce obedience from our members but reprimand, suspension, and expulsion."

In 1880 Vermont furnished a candidate for President on an anti-Masonic platform. He received only a few votes.

### KENTUCKY.

Kentucky is old Masonic territory. While yet a part of Virginia, the Masons at Lexington procured from the Grand Lodge of Virginia a warrant on November 17, 1788, for Lexington Lodge. This is perhaps the first Lodge organized west of the Allegheny Mountains. Other Lodges were organized under the same authority, as follows: Paris Lodge at Paris, November 25, 1791; Georgetown at Georgetown, November 29, 1796, and Frankford Hiram at Frankford, December 11, 1799.

Early in 1800 a dispensation was issued for Abraham Lodge, afterward called Solomon Lodge, at Shelbyville.

On September 8, 1800, delegates from five Lodges assembled at Lexington and formed the Grand Lodge. In 1818 the Grand Master, William H. Richardson, fought a duel with a member of a Lodge. It brought up a question that seldom ever disturbs a Grand Lodge, that is, as to the jurisdiction of a Grand Lodge to try the Grand Master during his term of office. The Grand Lodge of Kentucky promptly met the issue and voted that the Grand Lodge has jurisdiction to inquire into the charges, etc. Henry Clay, who was, in Masonry as well as in politics, a conciliator, moved to have a committee "to produce a reconciliation." This committee recommended suspension for one year in lieu of a resolution of expulsion which had been referred, and the case was so settled.

Of the original Lodges the following are still working, to wit: Lexington No. 1, with 343 members; Paris No. 2,

with 204 members; Hiram No. 4, with 172 members, and Solomon No. 5, with 154 members.

### DISTRICT OF COLUMBIA.

What is known as the District of Columbia in 1789 embraced territory ceded by the States of Maryland and Virginia. The first Lodge of Freemasons in this territory was established by the Grand Lodge of Pennsylvania at Alexandria in 1782. Other Lodges were organized by the Grand Lodge of Maryland. The Grand Lodge was organized February 19, 1811. This Grand Lodge laid the corner-stone of the new Capitol at Washington City on July 4, 1851.

### LOUISIANA.

On April 28, 1793, French refugees from the West India Island, who had sought safety in New Orleans, met in that city and organized a Lodge under a patent from France. Under this patent they were allowed to confer the Rose Croix of the French Rite. They also received from the Grand Lodge of South Carolina a warrant under which they opened March 30, 1794, "Parfait Union" Lodge.

Under these two warrants the Lodge could confer the York and some of the French Rite degrees. This Lodge is still at work under the name of "Perfect Union No. 1" and is one of the most prosperous York Rite Lodges in Louisiana.

In 1794 other brethren of the French Rite secured from France a charter for a Lodge which was organized and officers elected December 27, 1796, under the name of "Polar Star." This Lodge also had a Rose Croix attachment. Polar Star Lodge has maintained its existence to the present. Its work is anomalous in the fact that it works the symbolic degrees in the Scottish Rite. It is in perfect harmony and in love with the York Grand Body. In fact, in 1811, on the petition of some of the York Rite

members, it secured from the Grand Lodge of Pennsylvania a charter authorizing it to conduct its labors in the York Rite. It did not, however, discontinue working in the French Rite.

This was the beginning of the cumulation of Rites, which has caused so much confusion and criticism for the Lodges in New Orleans. To the Masons of the present day, the cumulation of Rites is unknown and it is unfortunate that it was ever known in Louisiana. Under the custom of cumulation of Rites any Lodge might work in all of three Rites, the French, the York, and the Scottish, and might have three Masters, one for each Rite. Conflicts of authority naturally arose in a Lodge having three Masters and doing work in three Rites.

Perseverance Lodge also, though on the roll of the York Rite Grand Lodge, works in the Scottish Rite. Both Perfect Union and Polar Star are on the roll of the Grand Lodge of Louisiana as No. 1.

The Grand Lodge of Pennsylvania granted warrants for Lodges in Louisiana as follows: On May 18, 1801, for a Lodge named "La Candeur," and on the same day for a Lodge to be named "La Charite." On July 17, 1806, for a Lodge to be called "Louisiana Lodge." On September 15, 1808, to a Lodge to be called "Desired Reunion." On October 27, 1810, to a Lodge to be called "La Concorde," and on the same date to a Lodge to be called "Perseverance." On November 19, 1810, for a Lodge to be called "Harmony." (This was the only Lodge that kept its minutes in English.) June 3, 1811, to a Lodge called "L'Etoile Polaire." These were all in New Orleans. These Lodges all had Royal Arch Chapters attached to them.

It will be noticed that the Grand Lodge of Pennsylvania granted a warrant for "L'Etoile Polaire," which means Polar Star. This made two Polar Star Lodges. In October, 1811, an agreement was made between the French Polar Star Lodge and the Pennsylvania Polar Star Lodge, whereby the French Lodge was to be discontinued and the

work done under Polar Star Lodge No. 129 under the jurisdiction of Pennsylvania.

Of these Lodges Parfait Union, La Charite, La Concorde, Perseverance and L'Etoile Polaire met in convention at New Orleans and formed the Grand Lodge of Louisiana. The exact date of the formation of the Grand Lodge seems to be slightly in doubt.

The Grand Secretary of the Grand Lodge of Louisiana, Brother Lambert, who is long experienced and a careful officer, states on page 276 of the Proceedings of the Grand Lodge of 1913 that the Grand Lodge was organized June 12, 1812.

Past Grand Master John S. Thibaut, in an address before the Grand Lodge at its Centennial celebration in 1912, stated that the delegates met June 13 and adjourned to June 20, when the Grand Officers were elected.

In the first charter issued by the Grand Lodge of Louisiana, which was to Perfect Union No. 1, this language is used: "The Grand Lodge of Louisiana, Ancient York Masons, established at New Orleans, in the State of Louisiana, the 20th day of June, in the year of our Lord 1812, and of Masonry 5812."

This would seem to fix the date of the formation of the Grand Lodge at June 20, 1812.

The first grand officers chosen were as follows: P. F. DeBourg, W. M. of Perfect Union Lodge No. 29, Grand Master; Hon. L. C. E. Moreau Lislet, P. M., Polar Star Lodge No. 129, Deputy Grand Master; Jean Blanque, W. M. of Charity Lodge No. 93, Senior Grand Warden; Francois Pernot, W. M. of Concord Lodge No. 117, Junior Grand Warden; J. B. Pinta, W. M. of Perseverance Lodge No. 118, Grand Treasurer; J. B. Vernon, S. W. of Perseverance Lodge No. 118, Grand Secretary; Mathurin Picaud, P. M. of Polar Star Lodge No. 129, Grand Orator; Yves Lemonnier, J. W. of Charity Lodge No. 93, Grand Pursuivant; Augustin Macarty, J. W. of Perseverance Lodge No. 118, Grand Steward.

The five constituent Lodges all worked in the French language. LaCharite Lodge forfeited its charter in 1849 and La Concorde consolidated with Perfect Union. Perseverance is still active and is No. 4 on the roll of the Grand Lodge of Louisiana. Its labors are conducted in the Scottish Rite. Desired Reunion Lodge was annexed to Perseverance. Louisiana and Harmony Lodges declined to join in the new Grand Lodge. Louisiana suspended in about two years after that and Harmony suspended later.

In 1818 complications growing out of the numerous Rites produced discord and confusion that agitated the Craft for many years.

The Grand Orient of France granted a warrant for a Lodge to work in the French Rite in New Orleans, April 21, 1818, under the name of "La Triple Bienfaisance No. 7319," to which was attached a Chapter of Rose Croix. Some of the members of Concorde and Perseverance Lodges affiliated with this Lodge, and their example was not without its effect upon some of the others.

Members of the Polar Star Lodge, which ceased to work in 1811 under the charter received from the Grand Orient, resolved to reorganize the old Polar Star Lodge No. 4263; accordingly, on February 4, 1819, officers were elected under directions received from the Grand Orient, from which body a charter was obtained in 1820, empowering the Lodge to cumulate the French and Scotch Rites. All the members of the French Rite Lodge, Polar Star No. 4263, were members of the York Rite Polar Star Lodge No. 5. The system of dual membership thus inaugurated was soon imitated by others; the Grand Lodge granting a charter to a number of members of the French Lodge, Triple Bienfaisance No. 7319, under the name of Triple Bienfaisance No. 20.

The French Rite now became popular in New Orleans and many life members of the Grand Lodge belonged to it; but as it had not been recognized by the Grand Lodge, its Lodges were considered clandestine. To obtain

recognition it was necessary to amend the constitution. To thus amend, it was necessary to submit the proposed amendment to all the Lodges; but as it was feared the country Lodges, who worked the York Rite, would not favor the amendment, it was determined by the city Lodges to act without consulting them. At a special meeting of the Grand Lodge held November 16, 1821, resolutions were adopted, recognizing as regular the three Rites and authorizing the Lodges to receive as visitors or as candidates for affiliation members of the French and Scotch Rites. At this time there was one Lodge cumulating the French and Scotch Rites, and two of the French Rites in New Orleans, working under charters from the Grand Orient of France, and at the same time holding charters from the Grand Lodge of Louisiana.

The life members, or Past Masters or Past Grand Officers, who were members of the Lodges in New Orleans, had obtained complete control of the Grand Lodge. Almost all the grand officers and many of the life members belonged to the French Rite and were actively engaged in advancing its interests.

The French Rite was, however, confined to New Orleans. In 1823 the seven Lodges in the country parishes, with the exception of La Verite No. 12 at Donaldsonville and L'Humble Chaumiere No. 19 at St. Landry, worked in the English language and were composed chiefly of Americans, many of whom had been initiated in other jurisdictions in the United States. For them the French Rite possessed no attractions and the Grand Lodge, as long as they paid their dues, exercised little or no supervision over them.

On November 7, 1824, the Grand Lodge granted a charter for Lafayette Lodge No. 25 in New Orleans. Shortly after this date, April 14, 1825, the distinguished brother after whom this Lodge was named visited New Orleans and was received and welcomed by the Grand Lodge with great enthusiasm. Among the large number



of brethren present were many of the members of Harmony Lodge, warranted by the Grand Lodge of Pennsylvania, which had never come under the jurisdiction of the Grand Lodge, and had been for a long time in a dormant condition. As this was the only Lodge that worked in the English language (Louisiana Lodge having ceased in 1819), its dormant condition left American Masons without a common center of reunion. To supply this want, a number of its former members resolved to apply to the Grand Lodge of Louisiana for a charter. The request was granted and a new Lodge, Harmony No. 26, was constituted March 4, 1826. (It became extinct in 1837.)

The creation of this Lodge led to important results. Being the only Lodge working in English in New Orleans, it rapidly increased its membership; but the old prejudices were carried into the new Lodge, and on June 28, 1828, a number of the members withdrew from it and formed Louisiana Lodge No. 32 (whose charter was forfeited in 1842). The prejudices of the remaining members of Harmony Lodge now found vent in declaring war against the French Rite. It had long been a custom of the Lodges in New Orleans to celebrate the anniversary of the two Sts. John. Each Lodge appointed a committee to visit the sister Lodges, to whom they carried letters of credence and congratulation. The Lodge room was usually arrayed in holiday attire and decked with flowers and after the Lodge was opened the deputations were admitted, congratulations exchanged and the feast closed with a banquet, to which brethren from other Lodges were invited. The anniversary of St. John the Baptist, June 24, 1828, was selected by Harmony Lodge as the proper time to declare war on the French Rite Lodges. Accordingly, when the deputation from "Triple Bienfaisance No. 7319" was announced, it was refused admittance; they were informed that "Harmony Lodge No. 26 only recognized as Masons those who were members of the York Rite." The Grand Lodge was appealed to for redress for the "delib-

erate insult," but that body did not deem it prudent to press the complaint against Harmony Lodge, resolving to await further developments.

On the feast of St. John the Evangelist, the same year, deputations from all three of the French Rite Lodges separately applied to Harmony Lodge for admission, which was refused, each being informed that the Lodge only recognized as Masons those belonging to the York Rite.

Formal complaint was made against Harmony Lodge by the three Lodges to the Grand Lodge, which body postponed the consideration of the subject from time to time. On July 2, 1831, resolutions censuring Harmony Lodge were proposed in the Grand Lodge, but the Grand Master refused to submit them to the body. Two weeks afterward, however, Harmony Lodge receded from the position it had taken, alleging that its opposition to the French Rite Lodges arose from their owing allegiance to a "foreign Masonic power," and promising to conform to whatever the Grand Lodge might decree in the matter. At a subsequent communication of the Grand Lodge, the three French Rite and the three Scottish Rite Lodges were recognized as regular, by which the reconciliation was consummated and fraternal intercourse restored.

On October 15, 1832, a new code of general regulations was adopted by the Grand Lodge, in which the system of Masonic government that had existed since its formation was subverted and numerous innovations introduced from the Scotch and French Rites. The Grand Lodge was declared to be the "only lawgiver of Symbolic Lodges" in the State, but the government of the Craft was entrusted to three symbolic Chambers, one for each Rite, and each composed of fifteen members whose acts were subject to the approval or disapproval of the Grand Lodge. The old system of representation was retained, but only life members were entitled to vote and hold office in the Grand Lodge; and in order to give this class supreme control over its deliberations, the authority of the Grand Master was

circumscribed. The code was not only complicated and contradictory, but in all essential particulars conflicted with the constitution of 1819, which was not repealed.

This code of regulations, which was patterned after that of the Grand Orient of France, led to great confusion and many irregularities. The Lodges working the York Rite denounced the Grand Lodge of Louisiana as an illegal organization because it sanctioned the cumulation of Rites, but for a time they were powerless to correct the code.

One of the innovations complained of was that it would require three black balls to reject a candidate—that if only one black ball appeared the candidate was admitted; if two, the ballot was postponed to the next meeting, and unless three black balls were then cast the candidate was elected.

Another was that no one could be cumulatively Master of two Lodges; that is, when a Lodge worked in more than one Rite, it was to be considered as two or more distinct Lodges, each of which was to have its own Master. In practice this resulted in such Lodges having two or three different Masters at the same time. One of the regulations was that the sessions of the Grand Lodge should be held in the York Rite, but that the language used should always be French. This provision was changed in 1846 so as to read, "The Grand Lodge shall hold its meetings and work according to the usages of the York Rite."

Among the unaffiliated Masons in New Orleans were several Mississippians, who determined to seek the intervention of the Grand Lodge of their State, in which after a time they were so successful that the Grand Lodge of Mississippi declared, by resolution, that: "The Grand Lodge of Louisiana, being composed of a cumulation of Rites, cannot be recognized as a Grand Lodge of Ancient York Masons."

It therefore expressed its willingness to grant dispensations and charters to any legal number of "Ancient York" Masons in Louisiana, who would make application

for the same. This action becoming known in New Orleans, a number of Masons, who had secretly sympathized with the movement, renounced their allegiance to the Grand Lodge, and during the year 1847 seven dispensations for new Lodges were issued by the Grand Lodge of Mississippi, for New Orleans and suburbs. These subsequently having received charters, met in convention, March 8, 1848, and organized the "Louisiana Grand Lodge of Ancient York Masons." A constitution was adopted, officers elected and installed and new charters issued to the Lodges.

This body continued in existence for two years, during which time it granted charters for eighteen Lodges. The formation of this new Grand Lodge attracted widespread attention in other parts of the United States. Grand Lodges differed; some approved the course of Mississippi, and some disapproved. Missouri and Florida declared non-intercourse with Louisiana. Several Grand Lodges, while disapproving the course pursued by Louisiana in cumulating the different Rites, severely censured Mississippi for usurping jurisdiction over Louisiana territory. New York, Alabama, Georgia, and South Carolina declared the Lodges planted in Louisiana by Mississippi to be irregular. Mississippi, however, claimed that as there was no common umpire in Masonry, she had a right to judge for herself and to do as she pleased.

In January, 1849, an effort was begun to heal the existing dissensions. This was happily consummated March 4, 1850, by the adoption and ratification of "Articles of Union" by the contending Grand Lodges, and a committee was appointed to draft a constitution which was submitted to a convention of all the Lodges (fifty-six) in the State, held at Baton Rouge, June, 1850, and almost unanimously adopted.

The constitution thus adopted provided for the abolition of cumulative Rites. A clause in the compact of the union of the two Grand Lodges provided that when the union was effected the two bodies should form "one su-

preme Masonic body for the exclusive government of all the Masons of the first three degrees in the State of Louisiana, under the name of the 'Grand Lodge of the State of Louisiana, of Ancient, Free and Accepted Masons.'"

Another clause provided that "no Lodge shall be created by the united body under any other title than that of Ancient, Free and Accepted Masons."

On February 20, 1850, the younger Grand Lodge accepted the articles of union and on March 4, 1850, the older Grand Lodge ratified them, and the union dated from the latter day.

The following was adopted: "Resolved, That the Grand Secretary of this Grand Lodge shall immediately inform the Supreme Council of the Sovereign Grand Inspectors General 33d, meeting at New Orleans, that this Grand Lodge renounces, now and forever, to constitute any Symbolical Lodges, other than as Ancient, Free and Accepted Masons."

The adoption of this constitution settled the main question which had divided the fraternity in Louisiana and eliminated the cumulative Rites, which was a happy riddance.

The peaceful condition of affairs was not destined to be of long duration. The Scottish Rite bodies, which were introduced into New Orleans as early as 1813, and which tended no little to the complication of affairs in the jurisdiction, contended that the Grand Lodge had violated a "concordat" entered into in 1833, by renouncing jurisdiction over all Symbolic Lodges, except those of the "York Rite," resolved to "resume authority over Symbolic Lodges of the Scottish Rite under a Supreme Council." Three of such Lodges surrendered their charters to the Grand Lodge and passed under the jurisdiction of the Supreme Council, in which body dissensions soon after arose, which resulted in the formation of an illegal Supreme Council by Joseph Foulhouze, who in 1856 commenced making Masons at sight, and succeeded in causing Polar Star Lodge No. 1

and St. Andrew Lodge No. 5 to withdraw their allegiance from the Grand Lodge. This Supreme Council of Foulhouze was recognized by the Grand Orient of France, in consequence of which nearly all the Grand Lodges of the world declared non-intercourse with the Grand Orient of France. Failing in the attempt any longer to create dissensions among the fraternity, this so-called Supreme Council, about 1870, ceased to become a disturbing element of any account.

At the conclusion of the Grand Lodge session of March 27, 1813, the Grand Master announced that a Grand Royal Arch Chapter had been formed and attached to the Grand Lodge of Louisiana.

In 1870 the Craft in Louisiana found itself disturbed by the levy of a tax upon its members for the erection of a temple. There was much dissatisfaction created and quite a loss of membership. The disturbed condition continued about fourteen years, when the property was placed in the hands of a Board of Directors for sale. It was valued at \$112,500.00. In 1890 the property was sold for \$50,000.00 under instructions from the Grand Lodge. This location was near Tivoli Circle (now Lee Circle), between Carondelet and St. Charles streets. Steps were taken at once for the building of a new temple, the corner-stone of which was laid March 25, 1891. The building was dedicated June 24, 1892, and the annual communication of the Grand Lodge of 1893 was held in it.

On February 5, 1912, this Grand Lodge celebrated its one hundredth anniversary. It was held in February because that was the fixed time for the annual meeting of the Grand Lodge. It is interesting to note that the Grand Master, Brother John S. Thibaut, who presided at this centennial celebration, is the great-grandson of P. F. DeBourg, who was the first Grand Master of the Grand Lodge.

In 1913 a proposition was made in the Grand Lodge to remove the seat of government of the Grand Lodge to Alexandria, but was defeated. Steps were taken to enlarge

and improve the temple so as to meet the demands of the prosperous growth of the fraternity.

One of the very commendable innovations by Louisiana Masons was the organization in 1854 of "Louisiana Relief Lodge." The work of this Lodge is the relief of distress and suffering. It stands alone as the only Lodge in the world organized solely for the one purpose. It is the agent of twenty-two Lodges of the city of New Orleans, from which it receives contributions and for which it renders relief. It not only gives financial help, but it renders service to the unemployed, protects the innocent, and exposes imposters and grafters. In 1913 it received and distributed nearly \$8,000.00.

Under a construction of Masonic law, which differs perhaps from that given by every other Grand Lodge, a Worshipful Master in that jurisdiction can resign, and the acceptance of the resignation is in the discretion of the Grand Master. In 1908 the Grand Master tendered his resignation and following the construction theretofore declared by the Grand Lodge, the Deputy Grand Master accepted the resignation of the Grand Master. The Grand Lodge approved this action and declared a Grand Master, so resigning, would not be allowed the honorary title of Past Grand Master.

## MICHIGAN.

On September 7, 1794, the Grand Lodge of Canada established Zion Lodge at Detroit. This Lodge had a hard time for several years.

In 1816 Brother General Louis Cass, formerly of Ohio, but now Governor of the Territory of Michigan, was elected its Master. In 1821 this was the only Lodge on the soil of Michigan. In that year the Grand Lodge of New York granted a warrant for Detroit Lodge. On June 24, 1826, a Grand Lodge was organized with Brother Louis Cass as Grand Master. This Grand Lodge met again in 1827, but

succumbed to the Masonic persecution. It not only voted to suspend itself, but recommended that all the Lodges suspend. All the Lodges in the territory, except Stoney Creek, complied with the advice, and for eleven years Stoney Creek was the only one where Masonic silence did not prevail in Michigan.

In 1841 another Grand Lodge was organized and held meetings in 1842, 1843 and 1844, when for some reason it ceased to exist. On January 8, 1845, the present Grand Lodge was organized at Detroit.

Zion, Detroit, Union, and St. Joseph's Valley Lodges, the first four in the State, are still in existence. It is a pity that Stoney Creek Lodge, the most faithful of all, could not have lived to see the glorious prosperity of Freemasonry in Michigan.

### TENNESSEE.

The Grand Lodge of North Carolina established Lodges in the bounds of Tennessee, which was formerly a part of North Carolina, as follows: St. Tammany at Nashville, December 17, 1796; Tennessee at Knoxville, November 30, 1800; Greenville at Greenville, December 11, 1801; Newport at Newport, December 5, 1805; Overton at Rogersville, November 21, 1807; King Solomon at Gallatin, December 9, 1808; Hiram at Franklin, December 11, 1809, and Cumberland at the town of Nashville, June 24, 1812. Of these Greenville, Overton, Hiram, and Cumberland are still at work.

December 27, 1813, a convention was held in Knoxville and with the permission of the Grand Lodge of North Carolina, a Grand Lodge for the State of Tennessee, was organized. The organization of this Grand Lodge seems to have been different from any other, and is the only independent Grand Lodge which was organized by authority of a warrant from another Grand Lodge.



A warrant from the Grand Lodge of North Carolina, dated September 30, 1813, authorized the Lodges in Tennessee, either by themselves or their representatives, to constitute a Grand Lodge. The procedure was evidently in the nature of warrants and deputations issued by the Grand Lodge of England.

In 1816 it was declared "the Supreme Masonic Jurisdiction over all Lodges of Ancient and York Masons held in Tennessee is duly vested in the Grand Lodge, and that it is the right of all regular Lodges, so far as they have ability and number, to make Masons in the higher degrees." Authority was therefore given for a Royal Arch Chapter to be held in Nashville, by the name of Cumberland Chapter, to open Lodges and work in the degrees of Past Master, Mark Master, Most Excellent Master and Royal Arch, under the sanction of the Grand Lodge; the Grand Master to have authority to grant dispensations to work said degrees, provided the applicants should pay the sum of \$20.00 to the Grand Charity Fund.

On May 4, 1825, Brother Lafayette, the friend of Washington, and his son, Brother George Washington Lafayette, visited the Grand Lodge of Tennessee. Brother Lafayette was introduced by Brother Andrew Jackson and received the Grand Honors.

Andrew Jackson was Grand Master of the Grand Lodge of Tennessee in 1822 and 1823. He was elected President of the United States in 1828, and is the only person who ever held the office of Grand Master of Masons and President of the United States.

### MISSISSIPPI.

On October 16, 1801, Masonry was introduced into Mississippi by the Grand Lodge of Kentucky issuing a warrant for Harmony Lodge No. 7 at Natchez. This Lodge surrendered its charter August 30, 1814, but on August 31, 1815, a dispensation was granted to several old members

to form a new Lodge by the same name, and a warrant was granted to it August 27, 1816.

The Grand Master of Tennessee had, on August 13, 1813, issued a dispensation to Jackson Lodge at Natchez and on October 8, 1816, a warrant was issued to it, but gave it the name of Andrew Jackson Lodge.

On October 16, 1817, the Grand Lodge of Tennessee granted a warrant for Washington Lodge at Port Gibson. On July 27, 1818, these three Lodges, by their representatives, met in Natchez and organized the Grand Lodge of Mississippi. These three original Lodges are still doing fine work.

### ILLINOIS.

On September 24, 1805, the Grand Master of Pennsylvania granted a dispensation for six months for Western Star Lodge at Kaskaskie, an ancient town, and then quite flourishing, in Indian Territory. A warrant was granted June 2, 1806. This was the first Lodge known to have been established in that wide scope of country, which now comprises Illinois, Wisconsin, and part of Minnesota.

In 1815 the Grand Lodge of Kentucky chartered a Lodge at Shawnee Town. In 1819 the Grand Lodge of Tennessee chartered Libanis Lodge, at Edwardsville, and in 1820 a dispensation for Temple Lodge, at Belleville. The Grand Lodge of Missouri issued warrants for several Lodges in 1822.

A convention of delegates met at Vandalia, December 1, 1823, and organized a Grand Lodge. The Craft began to prosper, but in 1827 the anti-Masonic excitement had spent its fury in Illinois, and the Grand Lodge, as well as every Lodge in the State, were so effectually blotted out that no trace of them could afterwards be found.

On October 13, 1827, the Grand Lodge of Kentucky granted a dispensation for Bodle Lodge, at Quincy, there being at that time no Lodge in the State. The Grand Lodge of Missouri granted warrants for Franklin Lodge, at Alton,

in 1827, and Harmony Lodge, at Jacksonville, in 1838, and Springfield Lodge, at Springfield, in 1839. August 29, 1837, the Grand Lodge of Kentucky warranted Equality Lodge, at Equality, and in 1840 Ottawa Lodge, at Ottawa, and a dispensation for Friendship Lodge, at Dixon, in 1840.

These Lodges, to wit: Bodle, Equality, Harmony, Springfield, and Friendship are still in existence and doing well.

A convention was held on April 6, 1840, at Jacksonville, and a Grand Lodge organized by six of the eight chartered Lodges and one of the three Lodges under dispensation.

So complete was the wiping out of Masonry in the State, about 1827, that the present Grand Lodge dates its organization from 1840, and none of the Lodges date back further than Bodle Lodge, at Quincy, organized October 13, 1827.

The only reference I find to the former Grand Lodge was a direction to the Grand Secretary to make inquiry of the officers of the former Grand Lodge as to what disposition was made of the jewels and furniture of that body.

## MISSOURI.

In the old town of St. Genevieve, under a charter granted by the Grand Lodge of Pennsylvania, Louisiana Lodge was established in 1807, which was the beginning of Masonry in that part of the Territory of Louisiana. During the War of 1812 the unsettled conditions caused the decline of this Lodge, and finally, about 1825, it ceased to work.

In 1809 the Grand Lodge of Pennsylvania granted a charter to St. Louis Lodge. In 1820 the Grand Lodge of Indiana established a Lodge at Jackson. The Grand Lodge of Tennessee, on October 3, 1815, granted a dispensation to Missouri Lodge, in St. Louis. On November

28, 1818, the Grand Master of Tennessee granted a dispensation for Elkton Lodge, at Elkton. The Grand Master of Tennessee, on the same date, granted a dispensation for Joachim Lodge, at Herculanum. On July 5, 1819, the Grand Lodge of Tennessee granted a dispensation to St. Charles Lodge, at St. Charles. The name was afterwards changed to Hiram Lodge.

On invitation of Missouri Lodge, representatives of the various Lodges assembled in the hall of Missouri Lodge, in St. Louis, April 23, 1821, and organized the Grand Lodge of Missouri. The Lodges represented in the organization were Missouri, which was numbered 1; Joachim, which was numbered 2, and Hiram, which was numbered 3. Joachim ceased to work in 1825, and Hiram in 1826, so that Missouri Lodge is the only survivor of the Lodges which organized the Grand Lodge.

The first Lodge established by the Grand Lodge of Missouri was Harmony No. 4, at Louisiana, which seems not to be in existence.

On April 29, 1825, the Grand Lodge was called in special session to receive General Lafayette as a visitor. Lafayette and his son, George Washington Lafayette, were received with due honors, and were elected honorary members of the Grand Lodge.

## INDIANA.

August 31, 1808, Vincennes Lodge, located at the village of that name, then the seat of government of the territory, was organized by the Grand Lodge of Kentucky. It was the first Lodge organized in the territory of Indiana. The Grand Lodge of Kentucky also warranted the following Lodges: Union Lodge, at Madison, in 1815; Blazing Star, at Charleston, in 1816, and Lawrenceburg, in 1817.

The Grand Lodge was organized January 12, 1818. At that time the Actual Past Master's degree was a prerequisite to the installation of the Master or Grand Master.

At the conclusion of the election for Grand Master and Deputy Grand Master, the Grand Lodge closed on the Master's degree, when the Grand Master and Deputy were installed, and received the salutation of a Past Master. The Past Masters Lodge was then closed, and a Masters Lodge again opened, and the remaining grand officers were elected and installed.

Vincennes, Union, and Lawrenceburg Lodges are still in existence and prospering.

### MAINE.

Prior to 1820, Maine composed a part of the territory of Massachusetts, and the Lodges were under the Grand Lodge of Massachusetts. In that year, having become an independent State, Massachusetts set off the Lodges in Maine into a Grand Lodge, June 1, 1820. The first Grand Master was William King, a prominent citizen. He was succeeded by Simon Greenleaf, an eminent jurist, whose name is familiar to the lawyers, even to this day.

The records show the terrible effect of the anti-Masonic sentiment in Maine. In 1829 there were fifty-eight Lodges. At the time of the annual meeting in 1837, only one Lodge (Portland) was represented. In 1844 sixteen were represented, and the Craft began to revive and the Lodges resumed their meetings. A new Lodge, named Mount Hope, was organized, the first in twenty years.

### ALABAMA.

The Masonic history of Alabama is so closely connected with that of Kentucky, Tennessee, and Mississippi that it is scarcely profitable to speak especially of it.

The Grand Lodges of Tennessee and North Carolina doubtless established the first Lodges in Alabama, except Alabama, established by the Grand Lodge of South Carolina.

The oldest Lodge on the roll of Alabama is Helion, at Huntsville, which was named Madison when it was first

established. The second is Alabama, at Perdue Hill. The next is Rising Virtue, at Tuscaloosa. These Lodges are still at work.

The Grand Lodge of Alabama was formed on June 15, 1821. At the meeting of 1836, under the depression of the anti-Masonic excitement, there was no quorum present. The few members who were there waited three days, and then declared the Grand Lodge defunct, and proceeded to formally reorganize it by adopting a new constitution and electing new officers. The Grand Lodge, however, dates from the original organization.

### TEXAS.

Freemasonry was introduced into Texas by a dispensation from J. H. Holland, Grand Master of Louisiana, on December 27, 1835, for a Lodge at Brizoria. It was named Holland Lodge in honor of the Grand Master of Louisiana. The war with Mexico caused this Lodge to suspend. In October, 1837, it was reopened in Houston. This was the only Lodge established in Texas prior to its separation from Mexico. The Grand Lodge of Louisiana also established Milam Lodge.

The Grand Lodge of Texas was organized December 20, 1837. Brother Sam Houston was Chairman of the convention, and Anson Jones, Secretary. Delegates were present from Holland Lodge, at Houston; Milam Lodge, at Nacogdoches, and McFarlane Lodge, at San Augustine. Anson Jones was elected first Grand Master.

### IOWA.

The first Lodge in Iowa was Des Moines, at Burlington. It was under dispensation from the Grand Lodge of Missouri, and was constituted November 20, 1840. Other Lodges followed soon thereafter, and a convention was held at Iowa City, Iowa Territory, on January 2, 1844, and organized the Grand Lodge of Iowa.

## WISCONSIN.

The first Lodge organized in Wisconsin, after it became a separate political division, was on October 11, 1842, when the Grand Lodge of Missouri granted a warrant for Mineral Point Lodge, at Mineral Point.

On October 2, 1843, the Grand Lodge of Illinois warranted Milwaukee Lodge, at Milwaukee. On October 12, 1843, the Grand Lodge of Missouri granted a warrant for Melody Lodge, at Plattville.

On December 18, 1843, these three Lodges met at Madison and organized the Grand Lodge of Wisconsin.

The first two Lodges organized in Wisconsin are still at work; that is, Mineral Point, with 160 members, and Melody, with 150 members.

## OREGON.

In September, 1848, Multnomah Lodge, the first in Oregon, was opened at Oregon City.

In 1850 and 1851 the Grand Lodge of California chartered Lodges at Portland and Lafayette.

On September 15, 1851, these three Lodges organized the Grand Lodge at Oregon City.

## CALIFORNIA.

On November 9, 1848, a charter was issued by the Grand Lodge of the District of Columbia for a Lodge at San Francisco, to be California.

Soon thereafter other Lodges were chartered by the Grand Lodges of Missouri and Connecticut.

The Grand Lodge was organized April 19, 1850.

## MINNESOTA.

The Grand Lodge of Ohio introduced Masonry into Minnesota by the establishment, August 8, 1849, of St. Paul Lodge, in St. Paul.

The Grand Master of Wisconsin granted a dispensation to St. John's Lodge, at Stillwater, October 12, 1850. In 1852 the Grand Master of Illinois granted a dispensation for Cataract Lodge at St. Anthony Falls.

Delegates from these three Lodges organized the Grand Lodge in St. Paul, February 24, 1853.

## NEW MEXICO.

The Grand Lodge of Missouri granted a charter for Montezuma Lodge, at Santa Fe, on May 8, 1851. Bent Lodge, at Koan, was chartered June 1, 1860, and surrendered in 1865. A Lodge named Chapman had been organized at Las Vegas. The records of the Missouri Grand Lodge state that on account of the irregularity of the work done by this Lodge, the dispensation was withdrawn and the Lodge stricken from the rolls. In 1865 it was ordered that the dispensation for Chapman Lodge, at Fort Union, be restored. The charter was granted to Chapman Lodge June 1, 1866. Aztec Lodge, at Los Cruces, was established by the Grand Lodge of Missouri on June 4, 1866. The Grand Lodge of Missouri, it seems, was the mother of all the Lodges in New Mexico before the organization of the Grand Lodge in that territory.

The Grand Lodge for the Territory of New Mexico was organized at Santa Fe, August 7, 1877.

## KANSAS.

Masonry was planted in Kansas by the Grand Lodge of Missouri. The first Lodge was Kansas Lodge, at Wyandotte, established August 4, 1854. The next at Smithfield, October 6, 1854, and the next at Leavenworth, December 30, 1854.



These three Lodges organized the Grand Lodge of Kansas at Leavenworth, March 17, 1856.

### NEBRASKA.

The Grand Master of Illinois, in February, 1855, granted a dispensation for Nebraska Lodge, at Bellevue, Nebraska Territory. The Grand Lodge was organized September 23, 1857.

### WASHINGTON.

This jurisdiction was originally a part of the Grand Lodge of Oregon. When the territory was divided, the Grand Lodge of Oregon established several Lodges in Washington, and these Lodges met at Olympia on December 6, 1858, and organized the Grand Lodge.

### COLORADO.

On October 1, 1859, a dispensation was granted by the Grand Master of Kansas for a Lodge in the town of Auraria (now Denver). Other lodges were chartered by Kansas and Nebraska.

On August 2, 1861, the Grand Lodge was organized at Denver.

### NEVADA.

California is entitled to the credit of planting Masonry in Nebraska, Carson City Lodge, February 3, 1862, being the first. On January 17, 1865, the Grand Lodge was organized at Virginia City.

### SOUTH DAKOTA.

Dakota Masonry began with Dakota Lodge, at Fort Randall, which was established by dispensation from the Grand Master of Iowa, on April 27, 1862. The next Lodge was December 5, 1862, at Yankton. Other Lodges followed, and on June 23, 1875, the Grand Lodge was organized.

## MONTANA.

The Grand Master of Nebraska, on November 17, 1863, granted a dispensation to Idaho Lodge at Nevada City (then Idaho Territory). This Lodge seems never to have received a charter, though it was granted by the Grand Lodge of Nebraska. It perhaps was destroyed by the Indians, who destroyed most of the mails of those days.

Solomon Lodge at Fort Calhoun was chartered June 22, 1866, with the same number as Idaho Lodge. The Grand Master of Kansas in December, 1864, authorized a Lodge at Virginia City. In April, 1865, the Grand Master of Colorado established Montana Lodge at Virginia City and July 10, 1865, the same Grand Master established Helena Lodge at Helena.

A convention of delegates from the three Lodges organized the Grand Lodge in Virginia City, January 24, 1866.

## IDAHO.

Idaho received its Masonry from Oregon, by the planting of Idaho Lodge, June 22, 1864. Two other Lodges were established by Oregon, and one by Washington. These met in convention and organized the Grand Lodge of Idaho, December 16, 1867.

## WEST VIRGINIA.

During the Civil War of 1861-1865, the people of Virginia were divided in sentiment, so that West Virginia was formed in 1863, from the western part of Virginia. Therefore the introduction of Masonry into Virginia applies to West Virginia.

The Grand Lodge of West Virginia was formed at Fairmount, May 10, 1865, by the concurrence of nine Lodges.

## UTAH.

Mount Moriah Lodge was organized at Salt Lake City, February 5, 1866, under dispensation from the Grand Master of Nevada, but on account of the disposition of the members to receive Mormons into the Lodge, the charter was not granted and the dispensation was withdrawn.

Later Lodges were established by the Grand Lodges of Montana and Kansas, and a Grand Lodge was organized January 17, 1872, at Salt Lake City.

## WYOMING.

Masonry was established by the Grand Lodge of Nebraska granting a dispensation for a Lodge at South Pass, to be called Wyoming Lodge, November 20, 1869.

The Grand Master of Colorado, on January 31, 1870, granted a dispensation for a Lodge at Laramie City and on October 1, 1872, the Grand Master of Colorado established Evanston Lodge.

These Lodges organized the Grand Lodge on December 16, 1874, at Laramie City.

## ARIZONA.

Masonry was introduced into Arizona by the establishment of a Lodge at Prescott by the Grand Lodge of California.

The Grand Lodge of Arizona was organized March 23, 1882.

## NORTH DAKOTA.

On June 12, 1889, the representatives of Lodges north of the seventh standard parallel in the Territory of Dakota, formed a Grand Lodge for North Dakota. That left the other part of Dakota to be called South Dakota Grand Lodge.

## OKLAHOMA.

The Grand Lodge of Arkansas in 1853 chartered Flint Lodge, the first in the territory now comprising the State of Oklahoma.

In 1855, Muskogee Lodge was chartered and in 1860 or 1861, Doaksville, and in 1868 Boggy Depot. These were all by the Grand Lodge of Arkansas.

In 1872, the Grand Lodge of Kansas established Alpha Lodge. In 1873 Caddo Lodge was established by the Grand Lodge of Arkansas.

On October 5, 1874, a convention was held at Caddo for the purpose of organizing a Grand Lodge. Granville McPherson, a former resident of Arkansas, was made President and R. P. Jones, Secretary of the Convention. McPherson was elected the first Grand Master.

Until 1892 this Grand Lodge had jurisdiction over all of Indian and Oklahoma Territories. In that year ten of the Lodges, all of which were located on the Oklahoma Territory side, withdrew by permission and organized the Grand Lodge of Oklahoma Territory. The two territorial Grand Lodges continued with great prosperity until 1909, when they united.

The two territories having been formed into one State, under the name of Oklahoma, it was thought wise to unite the two Grand Lodges, which was accomplished after nearly two years of brotherly but careful negotiations. Under the plan adopted, the Grand Lodge of Indian Territory met at McAlester, February 9, 1909, and the Grand Lodge of Oklahoma Territory met at Guthrie the same day. Each Grand Lodge transacted only such business as was necessary to close up its affairs, and closed with the understanding that it would never be opened again. The members of the Grand Lodge of Indian Territory went in a body in a special train to Guthrie, and on February 10 the two territorial Grand Lodges met in joint session. It was a very harmonious meeting all through. The attendance was

perhaps two thousand, about equally divided between the two jurisdictions. The plan had been so carefully and so minutely arranged that not the slightest hitch occurred.

Past Grand Master Hoag, of Oklahoma, called the joint convention to order and handed the gavel to Past Grand Master Bennett, of the Grand Lodge of Indian Territory. Brother Bennett presided and Brother J. S. Murrow was Secretary.

The Constitution had already been prepared by a committee from both jurisdictions and it was adopted without being read to the Convention, after which the Convention adjourned and the new Grand Lodge was called to order and the Grand officers elected.

It had been agreed upon as to how the officers were to be taken from the two territories, so that there was no contest for any office, and resulted in the selection of the following:

Henry L. Muldrow, of Indian Territory, Grand Master.

George Ruddle, Jr., of Oklahoma Territory, Deputy Grand Master.

Alex Eddleman, of Indian Territory, Senior Grand Warden.

C. R. Cook, of Oklahoma Territory, Junior Grand Warden.

L. E. Bennett, of Indian Territory, Grand Treasurer.

J. S. Murrow, of Indian Territory, and William Anderson, of Oklahoma, Grand Secretaries.

W. B. Brown, of Oklahoma Territory, Grand Lecturer.

W. S. Talmage, of Indian Territory, Grand Orator.

J. S. Murrow, the oldest Past Grand Master, was called upon to install the officers, which he proceeded to do until nearly through, when he requested Past Grand Master Thornburgh, of Arkansas, to continue the installation. I was greatly pleased to be present and to be honored with a part in the installation and expressed my gratitude and the love of the Grand Lodge of Arkansas for its child and its grandchild, and our delight at the union of the two.

The new Grand Master stated that he desired that the first Grand Honors given by the new Grand Lodge of the State of Oklahoma, should be given to Brother Thornburgh, whereupon the Grand Lodge was called up and the Grand Honors given to the Past Grand Master of Arkansas.

The meetings of the Grand Lodge of Oklahoma are held by agreement alternately at Guthrie and McAlester.

The union of two Grand Lodges is a rare and strange procedure. I am glad that I was permitted to witness this one.

## ANCIENT AND ACCEPTED SCOTTISH RITE.

Prince James, the son of James II of England, belonged to the English House of Stuart. The House of Hanover had forced the abdication of James II and the son was involved in his father's exclusion from the crown of England. The party who supported Prince James were known in history as the Jacobites. In 1715, this party endeavored to procure for Prince James the throne of England by force of arms. Their strength was largely in Scotland. They were unsuccessful and the Scotch princes and leaders, who were not beheaded, escaped to France, Prince James along with them.

Freemasonry was carried to France by these exiled princes. There was a Jacobite tendency for centralization among them, just as there was in the House of Hanover a democratic influence. It was natural, therefore, that a Scottish influence and character should be given by those men, as they stood together in support of their exiled Scottish prince. And this explains why these degrees are called the Scottish Rite. Not that they originated in Scotland, but those who formulated them were either from Scotland or were supporters of the House of Stuart.

There were many degrees conferred at that time, without regard to organized Lodges or bodies. These princes, having been exiled to France, came together as Masons, and in order to avoid following the York Masons, they gathered up a number of degrees and organized a Chapter called "Rose Croix" in 1744. They obtained a charter from the Stuart prince. The degrees conferred by this authority are not known at present, but it is generally accepted that the Chapter of the Rose Croix was a forerunner of the Chapter of Clermont, which was the nucleus of the Rite of Perfection. The founder of this Chapter of Clermont was Chevalier de Bonneville, and the date was 1754.

In 1759, a Council of "Emperors of the East and West" succeeded the Clermont Council, and enlarged the number of degrees to twenty-five, the highest of which was "The Sublime Prince of the Royal Secret." This Council adopted a constitution known as the "Constitution of 1762," which is still recognized in conjunction with the "Constitution of 1786." The authority for the Grand Constitution of 1786 has been attributed to Frederick the Great, King of Prussia. His connection, however, with this constitution has been denied by Masonic authorities. Brother Albert Pike, after a careful research, reached the conclusion that these constitutions were made at Berlin, and approved by Frederick. It is not, however, a question of very serious import. These constitutions have been accepted as a test of regularity. They are the groundwork of the Rite, wherever adopted. In 1761, the Council in France granted a patent to Stephen Morin, authorizing him to introduce the Rite into America. In the same year, he landed at San Domingo, and proceeded to exercise the authority thus given him. Morin perhaps never visited the main land of the American continent, but he did confer the degrees of the Scottish Rite upon certain persons, and made them Deputy Inspectors General.

Henry Andrew Francken, in 1762, was perhaps the first to be so commissioned. Francken was authorized to establish the Rite in the American colonies. He came to New York in 1767 and established a Lodge of Perfection in Albany. He appointed Moses M. Hays of Massachusetts, a deputy. Hays, in turn, appointed Isaac DaCosta, Deputy Inspector General for South Carolina, who in 1783 established a Lodge of Perfection at Charleston.

Hays also commissioned Barend M. Spitzer as a Deputy Inspector General, and Spitzer commissioned John Mitchell a Deputy Inspector General. On May 21, 1801, Mitchell issued to Frederick Dalcho a patent certifying to Dalcho's possession of the degrees and creating him a Deputy Inspector General.



On May 31, 1801, a Supreme Council was organized in Charleston, by John Mitchell and Frederick Dalcho. This organization was given the name of the "Supreme Council of Sovereign Grand Inspectors General of the Thirty-third Degree for the United States of America." It adopted the constitutions of 1762 and 1786. Previous to this, the Rite had consisted of twenty-five degrees. Additional degrees consisted of interpolations, only adding the Thirty-third; the Twenty-fifth degree of the Rite of Perfection became the Thirty-second of the new Rite.

The new Council assumed control of the Rite of Perfection without objection, and the latter lost its identity. In 1802 the Supreme Council granted a patent to Count DeGrasse to establish a Supreme Council in San Domingo, which was of short duration, because of the revolution in the latter part of the same year, which drove the French from the island. Upon his return to France, DeGrasse with his associates formed the Supreme Council of France by authority of his original patent, which body is now the governing body of the Scottish Rite in France. The next Supreme Council organized was that of the Northern Jurisdiction, United States. Its formation was based upon the Latin Constitutions which provided for two Supreme Councils, and but two, in North America. In 1806, Antoine Bideaud, who had been created a Thirty-third in San Domingo by DeGrasse, conferred the degrees upon a number of Masons and established a Consistory in New York. From this sprang other Consistories and resulted in 1813 in the organization of the Northern Supreme Council. These proceedings were ratified by the Southern Supreme Council in December following.

The history of these two supreme organizations is a record of successive and bitter controversies. In 1860 a schism occurred in the Northern Council, growing out of a resolution regulating the number of members of the Thirty-third degree and Council. This culminated in the forming of a new and rival Supreme Council. Both of these Coun-

cils met and published Proceedings in 1860. All but four bodies in New York City adhered to the original organization, these four constituting the schismatical grand body. Both of these Supreme Councils claimed jurisdiction over the northern territory and each diligently sought recognition at the hands of the Southern Supreme Council. At this time there existed a third Supreme Council in New York, which purported to hold jurisdiction over the entire United States. This body arose from the expulsion by the Grand Lodge of New York, for rebellion against its authority, of one Henry C. Atwood. Atwood had been made a Thirty-third in the Southern Jurisdiction by one of its numerous Inspectors General. It must be remembered that at that time Sovereign Inspectors General were empowered to communicate or confer the Thirty-third degree at any time to or upon whomsoever they chose, without the sanction of the Supreme Council. This unwise regulation was the primary cause of the continual dissension in the Scottish Rite ranks. Upon his expulsion, Atwood proceeded at once to organize a rival Grand Lodge, which maintained an existence from 1837 to 1850, when it was merged into the regular body, and its acts made valid. Those whom Atwood made Thirty-thirds were adherents to this Grand Lodge and therefore could not affiliate with either of the other two Supreme Councils and consequently organized a Supreme Council of their own. It was short-lived, however, having soon succumbed to adverse fate. In the same year an attempt was made by Jeremy L. Cross to revive this body, but it went to pieces within the year. In 1852, Atwood, who had previously been reinstated and restored to good standing with the union of the two Grand Lodges, again rebelled and was a second time expelled. He immediately attempted to organize another Grand Lodge and also reorganize his Supreme Council, which it was claimed was a resuscitation of the first Atwood and the Cross bodies, at least the records being made to appear so. This Council remained in existence long after the death of

Atwood, which occurred in 1860. He was succeeded by Edmund Hays, who was created a Thirty-third by Atwood, in 1848, and elected Deputy Grand Commander of this body in 1857. Hays at once inaugurated vigorous measures to increase the power of his Supreme Council. In 1862, the body assumed the title of "Supreme Council of Sovereign Grand Inspectors General for the United States of America and Its Dependencies and Territories." In 1863 the Hays Council effected a union with one of the other bodies, then known as the Raymond Council. With the Civil War, activity in both Councils ceased. After its close both bodies were anxious to secure the coveted recognition from the Southern Supreme Council. The Hays Council was not in position to seek recognition, because of its claim of jurisdiction over the territory of the Southern Council. To obviate this a committee was appointed to consider the advisability of changing the title. This resulted in the resumption of the old name of Supreme Council for Northern Jurisdiction of the United States. Delegates were then selected to repair to the meeting of the Southern Council at Charleston and present their claims for recognition.

The Southern Jurisdiction Supreme Council declared the proceedings of both illegal and that neither should be recognized, but suggested a union of the two. Acting upon this, a meeting was held in Boston in May, 1867, at which a treaty was signed by committees representing both Councils, and whereupon the two Councils came together; each Council had twenty-eight active members, but Charles Levi Woodberry, of Massachusetts, was added in recognition of his services in bringing about the union.

Josiah H. Drummond, an eminent jurist and great Mason, was chosen Grand Commander. Peace was thus established. The Supreme Council Southern Jurisdiction at once recognized the united Council of the Northern Jurisdiction. It was recognized by other Supreme Councils everywhere, and at once entered upon a career of pros-

perity. Its growth exceeded the expectations of the most enthusiastic. For five years peace was unbroken, but in 1872, Henry J. Seymour, who had been expelled by the Council of which he was a member, organized what he called a Supreme Council. It made little headway, and finally divided into two bodies. In 1881 Hopkins, Thompson and others, who had taken the oath of fealty to the Supreme Council, formed an association which they called the "Cerneau Supreme Council, Revived." They claimed that they entered into the union of 1867 under a misunderstanding and without proper knowledge. This body claims jurisdiction over the South as well as the North. It denies the legality of the Southern Council and everything else except its own. These so-called Scottish Rite bodies are not recognized by the regular Supreme Councils. As much of the trouble and confusion was caused by what is known as the "Cerneau Rite," it may be well enough to explain what it was.

### THE CERNEAU RITE.

In 1807 Joseph Cerneau came to New York. He was a member of the Masonic Bodies in the West Indies and possessed a patent certifying that he had received the degrees of Scottish Rite of Heredom, and authorizing him to confer degrees and organize bodies of that Rite in northern Cuba and confer the Twenty-fifth degree on one person in each year. The Twenty-fifth was the highest degree of this Rite and was the highest degree Cerneau ever received. Cerneau disregarded the limits of his patent, and upon his arrival in New York, proceeded to exercise his power. In 1807, he established a Grand Consistory for the United States of America or Supreme Chiefs of Exalted Masonry of the Rite of Heredom. Controversies naturally arose between this organization and those acting under authority of the Supreme Council at Charleston. Cerneau, recognizing the impossibility of maintaining a Rite of Twenty-

five degrees against one of Thirty-three degrees, proceeded to announce the formation, in 1811, of the Supreme Council of Grand Inspectors General of the Thirty-third degree, revising his scale of degrees accordingly. There is no doubt that Cerneau concocted his Thirty-third degree, as there is no evidence of his ever having received that degree.

In 1814, the Supreme Council at Charleston sent a special deputy to investigate this Rite, and upon his report, denounced Cerneau as an impostor and declared his organization illegal and clandestine. The Cerneau body was, however, active and kept itself before the public by numerous publications. In 1827, Cerneau left for France, and with his departure, his Supreme Council went out of existence. In 1832, Count De St. Lawrence came to New York, and finding the Cerneau bodies dead, organized, with the aid of some of the surviving members, a new body. The old name was abandoned and the title of "United Supreme Council for the Western Hemisphere" was adopted. This was known as the "Hicks Body," Hicks being the first Grand Commander. It is said to have been dissolved in 1846, and its funds divided among four surviving members. Many subsequent bodies have claimed to be the successors of the Cerneau Rite.

### LEGITIMATE BODIES.

It will be well for every Mason who expects to become a Scottish Rite Mason, to understand fully that at present there are in the United States only two regular and legitimate Supreme Scottish Rite bodies, and only two regular and legitimate Supreme Councils of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry. The older is styled the "Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America." Its jurisdiction extends over all the States and Territories of the United States, except the fifteen States north and east of the Mississippi River. The other legit-

imate Council is "The Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America," which has jurisdiction over all the United States not included in the territory of the Southern Jurisdiction. These jurisdictions were defined in 1827, before there was any "Northern" or "Southern" political question. The Southern Council was established at Charleston, on May 31, 1801, by Colonel John Mitchell, who was, by birth, an Irishman, and officer of the navy during the American Revolution, and Dr. Frederick Dalcho, by birth an Englishman, but of German (Prussian) descent.

These two Councils are in Fraternal correspondence with each other and with all the legitimate Supreme Councils of the world.

The "See" of the Southern Council is at Charleston, S. C., but its actual seat of government is at Washington, D. C., where the Council meets biennially, and where it is erecting a magnificent temple, which will be devoted exclusively to the administration of its affairs.

The "See" of the Northern Council is at Boston, Mass. This Council meets annually at such places as it may vote, but every third year it must meet at Boston, its "See."

In Asia, Africa, South America, and in parts of Europe, the Scottish Rite is practically the only Masonry known, and the three Symbolical degrees are conferred under the auspices of the Supreme Councils, similar to the methods of the Grand Lodges in this country. The degrees, are, however, somewhat different.

## SUBDIVISIONS.

In both the Southern and Northern jurisdictions the Rite is divided into four bodies, as follows:

## SOUTHERN JURISDICTION.

Lodge of Perfection, conferring the degrees from the Fourth to Fourteenth, inclusive.

Chapter Knights Rose Croix, conferring the degrees from the Fifteenth to the Eighteenth, inclusive.

Council Knights Kadosh, conferring the degrees from the Nineteenth to the Thirtieth, inclusive.

The Consistory, conferring the Thirty-first and Thirty-second degrees.

## NORTHERN JURISDICTION.

Lodge of Perfection, conferring the degrees from the Fourth to the Fourteenth, inclusive.

Council of Princes of Jerusalem, conferring the Fifteenth and Sixteenth degrees.

Chapter Knights Rose Croix, conferring the Seventeenth and Eighteenth degrees.

The Consistory, conferring the degrees from the Nineteenth to the Thirty-second, inclusive.

In the Northern Jurisdiction the degrees are designated Grades.

## KNIGHT COMMANDER OF THE COURT OF HONOR.

This rank is not known in the Northern Jurisdiction; it was on recommendation of General Pike, some years ago, adopted by the Southern Jurisdiction, as a mark of merit for services rendered and from which to select those who were afterwards to receive the distinction of being elected to the Thirty-third degree.

Each active member of the Supreme Council in the Southern Jurisdiction has the right to nominate one Thirty-

second degree Mason by right of his position, and one for every fifty Perfect Elus (Fourteenth degree) made in his State each two years, thus furnishing a reserve force from which to select those who are to receive higher honors.

### THIRTY-THIRD DEGREE.

The Thirty-third degree is not to be petitioned for, but is conferred on those who may be deemed to merit it by distinction in Masonry, and especially in Scottish Rite. The selection for this honor differs somewhat in the Northern Jurisdiction from that of the Southern.

In the Southern Jurisdiction the selections are made by the Sovereign Grand Inspector General (the active member of the Supreme Council from each State), and where there is no active member the Deputy of the Supreme Council makes recommendations and the Grand Commander makes the nominations on such recommendations. Each Sovereign Grand Inspector General is entitled to nominate one Knight Commander by right of his position, and additional to that one for every 100 Perfect Elus (Fourteenth degree), during the two years intervening between the meetings of the Supreme Council. No Knight Commander can be elected to the Thirty-third degree unless he shall have attained the age of thirty-five years, and have been a Knight Commander for at least two years. Those so elected and who have the degree conferred upon them, are entitled "Thirty-third Degree, Hon."—the distinction between the Honorary Thirty-third degree Masons and those who are active members of the Supreme Council, being that the latter are styled Sovereign Grand Inspectors General, and as such are vested with the guidance of the Rite in the several States to which they belong. They also become life members of the Supreme Council.

In the Northern Jurisdiction, the selection of Thirty-thirds is made from those who have attained the Thirty-second degree, and nominations are made by the Deputy



of each State. As there is more than one active member in the Supreme Council from each State in the Northern Jurisdiction, the authority for the guidance of the affairs of the Rite in each of the States is thus placed in charge of an active member who is designated a Deputy for the State. The Deputy is entitled to name one Thirty-third, Hon., for every 100 Perfect Elus (Fourteenth degree Masons) made in his State each year, while in the Southern Jurisdiction the nominations are made each two years and based upon the number of Perfect Elus made in that period. In the Northern Jurisdiction there is no intermediate degree or order such as obtains in the Southern Jurisdiction, that of Knight Commander of the Court of Honor. The selections, therefore, are made direct from the Thirty-second degree Masons and elected one year, and the Degree conferred the following year when the Supreme Council meets.

#### ACTIVE MEMBERS OF THE SUPREME COUNCIL.

In both jurisdictions, active members are elected for life, and when vacancies occur they are filled by the Supreme Council, which alone has the authority to select its members.

The full quota of membership in the two jurisdictions is as follows: The Southern, thirty-three, and the Northern, sixty-six, but in neither jurisdiction has the full quota obtained, the active members in the Southern Jurisdiction at this time being twenty-four, while in the Northern Jurisdiction the number is forty-four.

#### DOUBLE-HEADED EAGLE.

The eagle with extended wings has always been deemed an emblem of imperial power. As such the *single*-headed eagle became the standard of the Roman empire. At the division of the Roman Dominions into the Eastern and Western Empires, the *double*-headed eagle became the em-

blem of the double empire; one head looking, as it were, to the west, and the other to the east. The *double-headed* eagle was likely adopted by the Council of "Emperors of the East and West," when they formulated the Scottish Rite degrees in Paris. It not only referred to the double jurisdiction that this Council assumed, which was of the Ancient as well as the Scottish Rite degrees, but also had reference to Emperor Frederick II of Prussia.

The Jewel of the Thirty-third degree is a Double-headed Eagle, a crown resting on both heads. The crown distinguishes the Thirty-third from the Thirty-second degree.

### RINGS.

There are but two official rings in each jurisdiction, that for the Fourteenth and that for the Thirty-third degree.

The Fourteenth degree ring is very similar in both jurisdictions. It is a plain gold flat band, with the proper inscription inside. The ring is perfectly plain on the outside. The inscription in the Northern Jurisdiction is in English, in the Southern in Latin. The proper finger on which to wear the ring is the third of the *left* hand, in the Northern Jurisdiction, and the third of the *right* hand in the Southern Jurisdiction.

The Thirty-third degree ring is made to represent three bands, as though three narrow rings were attached together side by side.

In the Southern Jurisdiction the ring is perfectly plain on the outside, with the proper inscription on the inside. There should be no device of any kind on the outside.

In the Northern Jurisdiction, the ring has a triangle on its face, with the figure 33 within the triangle.

In the Southern Jurisdiction the ring is worn on the little finger of the right hand, and in the Northern on the third of the left hand.

These are the only rings officially designated in either jurisdiction and both Supreme Councils have tried to confine the brethren to the wearing of the proper rings as designated, but many in both jurisdictions, on receiving the Thirty-second degree, purchase rings more or less elaborate, some of them mounted with diamonds or other jewels, but officially, there are only the two rings, as herein described, and which should be properly worn by those entitled to wear them. The ring for the Thirty-thirds has also been improperly varied to suit the individual taste of the wearer, but not to the extent which has obtained on the Fourteenth degree ring.

The present members of the Supreme Council of the Southern Jurisdiction are:

James D. Richardson*	Grand Commander	Murfreesboro, Tenn.
George F. Moore	Lieut. Grand Commander	Montgomery, Ala.
	Grand Prior	
Charles E. Rosenbaum	Grand Chancellor	Little Rock, Ark.
Charles F. Buck	Grand Minister of State	New Orleans, La.
John H. Cowles	Secretary General	Louisville, Ky.
John W. Morris	Treasurer General	Wheeling, W. Va.
Adolphus L. Fitzgerald	Grand Almoner	Eureka, Nev.
Ernest B. Hussey	Grand Master of Ceremonies	Seattle, Wash.
Frank M. Foote	Grand Chamberlain	Evanston, Wyo.
John F. Mayer	First Grand Equerry	Richmond, Va.
	Second Grand Equerry	
Edward T. Taubman	Grand Standard Bearer	Aberdeen S. D.
Henry C. Alverson	Grand Sword Bearer	Des Moines, Iowa.
Alphonso C. Stewart	Grand Herald	St. Louis, Mo.
Erasmus T. Carr		Helena, Mont.
Horatio P. Plumley		Fargo, N. D.
Melville R. Grant		Meridian, Miss.
Samuel F. Cochran		Dallas, Texas
Thomas J. Shryock		Baltimore, Md.
Philip S. Malcolm		Portland, Ore.
William P. Filmer		San Francisco, Cal.
Perry W. Weidner		Los Angeles, Cal.
Hyman W. Witcover		Savannah, Ga.
Daniel M. Hailey		McAlester, Okla.
Trevanion W. Hugo		Duluth, Minn.
Francis J. Woodman (33° Hon.)	Grand Tyler	Washington, D. C.
William L. Boyden (33° Hon.)	Librarian	Washington, D. C.

\*After the manuscript of this book was placed in the hands of the printers, James D. Richardson departed this life, leaving the office of Grand Commander to be filled pro tem. by Lieutenant Grand Commander George F. Moore, until the Supreme Council shall elect a Grand Commander.

### ONLY LEGAL SUPREME COUNCILS.

The Congress of Supreme Councils, which met in Washington, D. C., October, 1913, declared the following to be the only legitimate Supreme Councils of the Scottish Rite in the world:

Southern Jurisdiction United States, Northern Jurisdiction United States, France, Belgium, Ireland, Peru, England, Scotland, Cuba, Mexico, Santo Domingo, Portugal, Italy, Argentine, Brazil, Colombia, Central America, Chile, Uruguay, Greece, Switzerland, Canada, Paraguay, Egypt, Spain, Venezuela, Turkey, Ecuador, and Servia.

## ORDER OF THE EASTERN STAR.

A candidate, on entering an Eastern Star Chapter, is informed at the threshold that "The Order of the Eastern Star exists for the purpose of giving practical effect to one of the beneficent purposes of Freemasonry, which is to provide for the welfare of the wives, daughters, mothers, widows, and sisters of Master Masons."

The candidate is later told that "The Eastern Star, though related to the Masonic Fraternity by the dearest ties yet is no part of that Ancient Institution. Here the wives, daughters, mothers, widows, and sisters of Masons may become colaborers with the great brotherhood in the service of humanity. That while she is not eligible to the degrees of Freemasonry, woman's heart beats responsive to the same inspiration that prompts man to noble deeds. She hears the cry of the orphan, the call of want, and the piteous wail of sorrow. She honors the brotherhood for its noble work, and seeks, through the Eastern Star, to be a coworker; to pay the tribute of her love and labor at the same shrine, and be able to make herself known throughout the domain of Masonry as being entitled to its protection."

With a declaration like that, I feel justified, yea, delighted, in giving place to the history of the "Order of the Eastern Star."

## WOMAN COUNCILS.

It is claimed that "Ladies' Masonry," that is to say, a system of secret degrees for the gentler sex, was established in France in 1730.

In 1774, the Grand Orient of France took the order under its protecting wing, and called it the "Rite of Adoption," and gave it rules and regulations for its government. It consisted of four degrees; the first or Apprentice degree was preparatory to the others. The second

degree represented in its ceremonies, the temptations in the Garden of Eden. The third was founded on the building of the Tower of Babel and the confusion of tongues. The fourth, or Perfect Mistress degree, was based upon the passage of the children of Israel through the Wilderness, and symbolized the passage of men and women through this world to a better one.

The French Rite never came to this country. In the early part of the Nineteenth Century certain degrees were conferred upon women, by reason of their relation to Masons. I have in my possession an old book entitled "Ladies' Masonry," published in 1851, by William Leigh, Past Grand Master of the Grand Lodge of Alabama. This little book gives the ceremonies for conferring the degree of the "Holy Virgin" on the female relatives of Master Masons and the ceremonies for conferring the degree of "Heroine of Jericho" on the female relatives of Royal Arch Masons.

In the preface to this book, it is said "these degrees have been conferred on Masons' wives, widows and daughters, in France, Switzerland, Italy, and Germany, for over three hundred years, and they have been under the protection of the Grand Orient of France and other Grand Lodges of Europe. How they came to this country is unimportant. They are here, and they have been extensively conferred." When assembled for business or conferring the degrees, these meetings were called "Councils."

It was claimed for Robert Morris, the celebrated Masonic writer and poet, that he composed the Eastern Star degrees in 1850. This claim is disputed by Brother Willis D. Engle, in his history of the Order of the Eastern Star, and the claim is also negatived by the fact that Brother Morris commended the Ritual issued by Brother Leigh in a letter dated at Louisville, Ky., July 13, 1852, in which he said, "Your book and lectures on 'Female Masonry' meets my hearty approbation. If our females will take advantage of the plan, and our brethren will unite

in sustaining it, then will the benefits of our Order accrue, as they ought to do, to those who possess our affections and so largely control our destiny." Brother Morris made no reference to any other Order or organization for the conferring of degrees on women. I doubt if he had any official connection with any other order at that time.

### CONSTELLATIONS.

In 1855 Robert Morris inaugurated a system of Ladies' Degrees, which he conferred in "Constellations." The presiding officer was called "Luminary." A "Constellation" was composed of five or more of each sex. By the close of 1855 charters had been granted for seventy-five Constellations, one of which was "Evening Star" at Morrystown, Ark. By reason of a disagreement between Brother Morris and other leaders of the Constellations, that body was disrupted.

### FAMILIES.

In 1860 Brother Morris transformed "Constellations" into a new system called "Eastern Star Families."

I have in my possession, by the kindness of Past Grand Matron Mrs. Shelley Sanderson, the "Manual of the Eastern Star Degree," published in 1860. The instructions in this book say that not less than five ladies form a "Family." As many Master Masons may attend as desire. It consisted of only one degree.

Another section of the instructions says, a class of five or more ladies, seconded by five or more Master Masons, if regularly organized, is styled a "Family," and is expected to hold meetings at least quarterly.

While it consisted of only one degree, yet it was subdivided into five sections as Jephthah's Daughter, Ruth, Esther, Martha, and Electa.

Arkansas had eleven of these "Families." Patrons were appointed by the Grand Patron. These Patrons were

authorized to confer the degrees and organize "Families." There was only one Grand Patron, who was the Supreme Head of the Order, and that was Robert Morris.

Patrons were appointed in Arkansas in 1860, as follows: Jefferson Collier, at Centerville; A. B. Williams, at Washington (Williams was a prominent lawyer); George M. Holt, M. D., at Benton; A. Lewis, Clarks-ville; D. D. Mason, Dardanelle; J. M. Moore, Lewisburg; S. C. Clayton, Napoleon; B. F. M. Barker, Napoleon; W. H. Blackwell, Perryville; A. L. Witherington, Pigeon Hill; James B. Milner, Seminary, and Rev. J. B. Groves, Trenton. J. D. Stockton, of Lewisburg, Ark., was a Deputy Grand Patron, having charge of the Congressional District in which he resided.

The purpose of the "Family" was declared to be "to cultivate a social spirit amongst the ladies and gentlemen; to relieve the distress of the poor and desolate; to communicate interesting and important truths; and to brighten and strengthen the golden link by which we are already bound together into a "Family of F. A. T. A. L's."

### O. E. S. CHAPTERS.

Brother Morris secured the coöperation of Robert Macoy, of New York, an extensive Masonic book publisher, in perfecting his system of Masonry for women. They changed the name of the system to that of the "Order of the Eastern Star," and in 1866 Brother Macoy arranged a "Manual" for the Order, which was published by the Macoy Publishing Company.

In the books and documents sent out by Macoy and Morris, Morris was styled "Grand Patron of the Supreme Grand Chapter" and Macoy as "Grand Secretary," although no Grand or Supreme Body had been organized.

In 1868 Brother Morris concluded to devote the remainder of his life to explorations in the Holy Land, and he turned over to Brother Macoy the prerogatives which



he had assumed as the head of the Order of the Eastern Star.

After reviewing all the facts, it must be concluded that Brother Morris did not originate what is known as "Adoptive Masonry," or "Ladies' Degrees," but on receiving them by communication, he set to work and with a wise plan, reformed, embellished, and adorned the system and beautified the lectures and started the Order toward systematic organization. Certainly he is entitled to the credit of being the master builder.

Rob Morris was born near Boston, Mass., in 1818. Moved to Oxford, Miss., where he was "brought to Masonic Light" in Oxford Lodge March 5, 1846. At that time he was principal of the Mount Sylvan Academy near Oxford. He was exalted to the degree of Royal Arch Mason at Lexington, Miss., in 1848; accepted as Royal and Select Master in 1849; made a Knight Templar at Jackson, Miss., in 1850; and received the Scottish Rite degrees to the Thirty-second degree in 1854. He spent the last thirty-seven years of his life at LaGrange, Ky., where he died July 31, 1888.

### GRAND CHAPTERS.

Brother Macoy continued to push the extension of the Order of the Eastern Star, and Chapters formed very rapidly throughout the country.

Grand Chapters were organized in order as follows:

Michigan, October 30, 1867; New Jersey, July 18, 1870; New York, November 3, 1870; Mississippi, December 15, 1870; California, May 9, 1873; Vermont, November 12, 1873; Indiana, May 6, 1874; Connecticut, August 11, 1874; Nebraska, June 22, 1875; Illinois, October 6, 1875; Missouri, October 13, 1875; Arkansas, October 2, 1876; and Kansas, October 18, 1876.

These were all organized prior to the formation of the General Grand Chapter November 15, 1876, and the other States were organized by the General Grand Chapter.

## GENERAL GRAND CHAPTER.

In 1875 dissatisfaction developed as to the so-called "Supreme Chapter," which was practically controlled by one man—Brother Macoy.

The demand for a General Grand Chapter was led by Brother Willis D. Engle, of Indiana, who was Grand Patron of Indiana, and afterward (1910) became Grand Patron of the General Grand Chapter. The agitation of the subject resulted in a meeting on November 15, 1876, at Indianapolis, of eight brothers and six sisters, delegates from the Grand Chapters of Illinois (1), Missouri (5), New Jersey (2), California (1), and Indiana (5), for the purpose of forming a General Grand Chapter. John M. Mayhew of New Jersey was chosen President, and John R. Parsons of Missouri, Secretary of the Convention. A committee of one from each jurisdiction, of which Willis D. Engle was chairman, reported a form of Constitution, which was adopted and the General Grand Chapter organized.

A committee to prepare a ritual was appointed and the Most Worthy Grand Patron was authorized to issue dispensations to all subordinate Chapters holding charters purporting to emanate from a Supreme Grand Chapter, upon their surrendering the same.

The Grand Chapters of New York, Mississippi, Vermont, Massachusetts, Connecticut, Kansas, and Nebraska, though in existence, were not represented in the formation of the General Grand Chapter.

The Order at that time numbered 228 Chapters, and 11,814 members. In addition there was a Grand *Lodge* of Adoptive Masonry in Michigan, numbering 22 Lodges, and 1,135 members, which organization antedated the organization of the first Grand Chapter Order of the Eastern Star by nearly three years.

## THE LANDMARKS.

The following were adopted by the convention as the landmarks of the Order:

1. A belief in the existence of a Supreme Being.
2. In the Order of the Eastern Star there are only five degrees: Adah, the daughter; Ruth, the widow; Esther, the wife; Martha, the sister; and Electa, the mother.
3. The name of the Order, the nature of the degrees, and modes of recognition are unchangeable.
4. Its lessons are Scriptural, its teachings moral, and its purpose beneficent.
5. Its obligations are based upon the honor of those who obtain its secrets and are framed upon the principle that whatever benefits are due by Masons to the wives, daughters, mothers, widows, and sisters of Masons, reciprocal duties are due to the Brotherhood.
6. That the obligation of our Order, voluntarily assumed, is perpetual, from the force of which there is no release.
7. The ballot, for candidates for the degrees, must be unanimous, without debate, and kept inviolably secret.
8. The degrees cannot be conferred unless a brother in good standing shall preside. He may call upon the Worthy Matron to assist in conferring the degrees.
9. Every member is amenable to the laws of the Order, and may be tried for offences, either by the Chapter to which the member belongs or by the Chapter within whose jurisdiction the member resides.
10. The right of every member to appeal from the decision of a Subordinate Chapter to the Grand Chapter or its executive head.
11. The right of every Chapter to decide, from among eligible candidates, who shall be admitted to membership.
12. The right of every member to visit any regular Chapter, unless lawful objection is made to such visitor.

The second meeting of the General Grand Chapter was held in Chicago, May 8-10, 1878. Seven Grand Chapters were represented, Kansas and Massachusetts being present in addition to the original five. Five Chapters had been organized and five Macoy Chapters had exchanged their charters.

The third meeting was held in Chicago, August 20-21, 1880. Eleven Grand Chapters were represented. Robert Morris was present and was made an honorary member, and his birthday, August 31, was made the festal day of the Order. The Grand Chapter of Arkansas affiliated with the General Grand Chapter at this session.

Triennial sessions have since then been regularly held.

The last meeting was at Chicago, September 23-25, 1913. Representatives from the Grand Chapter of Arkansas were Mrs. Shelly Sanderson, Grand Matron; Mrs. Mattie R. Johnson, Associate Grand Matron; J. E. Powers, Associate Grand Patron; Mrs. Julia M. Gill, Past Grand Matron; Mrs. Lucy B. Thornburgh, Past Grand Matron; Mrs. Maud Fuson, Past Grand Matron; George Thornburgh, Past Grand Patron; Mark P. Olney, Past Grand Patron; W. B. Sexton, Past Grand Patron; J. E. Hollis, Past Grand Patron. Mrs. Lucy B. Thornburgh was present also as Worthy Grand Organist of the General Grand Chapter.

Brother Mark P. Olney, Past Grand Patron of Arkansas, was appointed a member of the Committee on Ritual.

Year after year, Grand Chapters existing prior to the General Grand Chapter affiliated with the General Grand Chapter and new Grand Chapters were formed by the General Grand Chapter until at the present time all the Grand Chapters in the world are affiliated with the General Grand Chapter with the exception of New York, New Jersey, and Scotland.

The General Grand Chapter has no limit as to territorial jurisdiction. It is the "General Grand Chapter, Order of the Eastern Star." There is no other General Grand

Chapter in the world, and no legal Eastern Star Chapters except those established by the General Grand Chapter or by some Grand Chapter under the General Grand Chapter.

### OKLAHOMA.

There was a Grand Chapter in Indian Territory and one in Oklahoma Territory. By reason of the admission of both these territories into the Union as one State (Oklahoma), it was thought proper to unite the two Grand Chapters.

As it was my desire to attend the union of the Grand Lodges of Indian Territory and Oklahoma Territory into one body, and as the two Grand Chapters Order of the Eastern Star were to unite at the same time, accompanied by Mrs. Thornburgh, I attended the union of the Grand Lodges and Grand Chapters.

This very interesting ceremony took place at Guthrie, Okla. On the morning of February 11, 1909, the Oklahoma Grand Chapter met in one room of the beautiful Scottish Rite Temple, and the Grand Chapter of Indian Territory met in another room of the same building, to finish up the detail work preparatory to the union.

Late in the afternoon, Oklahoma Grand Chapter assembled in the Grand Lodge room, reserving all of one side for the seating of the Grand Chapter of Indian Territory. A message was sent to the Grand Chapter of Indian Territory, by the Grand Secretary of Oklahoma, Mrs. Kitty Lee McLain, that all was in readiness for their reception.

It was an unusual and very inspiring scene, when it was announced at the door that the entire Grand Chapter of Indian Territory desired admission. They were admitted, two and two, to the soft strains of Tannhauser March. Just before taking their seats, Sister McBryde, Grand Secretary of the Grand Chapter of Indian Territory, in a very happy manner said:

“Grand Matron and Grand Patron of Oklahoma, I present to you the Grand Chapter of Indian Territory, the mother coming to make her home with the daughter. We hope by this coming together of mother and daughter to make a united home of which every Mason or Eastern Star brother and sister will be proud.”

The Grand Matron and Grand Patron of Oklahoma gave cordial words of greeting. Sister Washburn, Most Worthy Grand Matron, and Sister Pipkin, Right Worthy Grand Secretary, of the General Grand Chapter, were present and congratulated the sisters and brothers on the consummation of the union. The united Grand Chapter numbered, at its first meeting, 405 delegates.

### SCOTLAND.

The Order of the Eastern Star, having been planted by the General Grand Chapter in Scotland and much interest manifested in that country in the Order, and a Grand Chapter having been organized, they desired to have special jurisdiction; and in 1904 a “Concordat” was entered into between the General Grand Chapter and the Grand Chapter of Scotland, in which jurisdiction was given the Grand Chapter of Scotland over the British Empire (except on the continent of America). A serious difference has arisen as to the wording of that “Concordat.” The Grand Chapter of Scotland claims that the Grand Chapter of Scotland was elevated to the dignity of a Supreme Chapter and its jurisdiction extended to the British Empire, and all colonies and dependencies thereof, with the exception of *North America*. The General Grand Chapter denies that they were granted jurisdiction over any part of America, or that the Grand Chapter of Scotland was made a “Supreme” Chapter. Unfortunately, the original “Concordat” cannot be found. The matter was placed in the hands of a committee, at the session of the General Grand Chapter of 1913, for thorough investigation, and if pos-

sible, amicable settlement with the Grand Chapter of Scotland.

**GRAND CHAPTERS AND DATE ORGANIZED.**

Grand Chapters	Organized
Michigan.....	October 31, 1867
California.....	May 8, 1873
Vermont.....	November 12, 1873
Indiana.....	May 6, 1874
Connecticut.....	August 11, 1874.
Nebraska.....	June 22, 1875
Missouri.....	October 13, 1875
Illinois.....	November 6, 1875
Arkansas.....	October 2, 1876
Massachusetts.....	December 11, 1876
Iowa.....	July 30, 1878
Kansas.....	October 18, 1878
Minnesota.....	October 18, 1878
Texas.....	May 5, 1884
Washington.....	June 12, 1889
South Dakota.....	July 10, 1889
Ohio.....	July 28, 1889
Oregon.....	October 3, 1889
Montana.....	September 25, 1890
Wisconsin.....	February 19, 1891
New Hampshire.....	May 12, 1891
Colorado.....	June 6, 1892
Maine.....	August 24, 1892
North Dakota.....	June 14, 1894
Pennsylvania.....	November 21, 1894
Rhode Island.....	August 22, 1895
District of Columbia.....	April 30, 1896
Wyoming.....	September 14, 1898
Maryland.....	December 23, 1898
Louisiana.....	October 4, 1900
Tennessee.....	October 18, 1900
Arizona.....	November 15, 1900
Georgia.....	February 21, 1901
Alabama.....	March 6, 1901
Oklahoma.....	February 14, 1902
New Mexico.....	April 11, 1902
Idaho.....	April 17, 1902
Kentucky.....	June 10, 1903
Florida.....	June 7, 1904
Virginia.....	June 22, 1904
West Virginia.....	June 28, 1904
North Carolina.....	May 20, 1905
Nevada.....	September 19, 1905
Utah.....	September 20, 1905
Mississippi.....	May 29, 1906
South Carolina.....	June 1, 1907
Alberta.....	July 20, 1912
British Columbia.....	July 21, 1912
Porto Rico.....	February 17, 1914

There are also subordinate Chapters under the immediate jurisdiction of the General Grand Chapter, as follows:

In Alaska, 7; Panama, 1; Hawaiian Islands, 4; Philippine Islands, 1; Manitoba, 2; New Brunswick, 3; Ontario, 14; Quebec, 4; Saskatchewan, 5; Yukon, 1; Cuba, 1.

The statistics of the Order, reported in 1913, are as follows:

33 Chapters under the immediate jurisdiction of the General Grand Chapter with membership of .....	2,029
6,971 Chapters in 48 Grand Chapters connected with the General Grand Chapter with membership of .....	604,814
577 Chapters in New Jersey, New York, and Scotland, with membership of.....	58,403
<hr/>	
7,581 Chapters with total membership of.....	665,246

In addition to the States, Grand Chapters have been organized in Alberta, British Columbia, and Porto Rico.

Those who have been chosen Most Worthy Grand Matrons of the General Grand Chapter are:

1876 Mrs. Elizabeth Butler.....	Chicago, Ill.
1878 Mrs. Elmira Foley.....	Hannibal, Mo.
1880 Mrs. Lorraine J. Pitkin.....	Chicago, Ill.
1883 Mrs. Jennie E. Mathews.....	Rockford, Iowa
1886 Mrs. Mary A. Flint.....	San Juan, Cal.
1889 Mrs. Nettie Ransford.....	Indianapolis, Ind.
1892 Mrs. Mary C. Snedden.....	Wichita, Kas.
1895 Mrs. Mary E. Partridge.....	Oakland, Cal.
1898 Mrs. Hattie E. Ewing.....	Orange, Mass.
1901 Mrs. Laura B. Hart.....	San Antonio, Texas
1904 Mrs. Madeleine B. Conkling.....	Checotah, Okla.
1907 Mrs. Ella S. Washburn.....	Racine, Wis.
1910 Mrs. M. Alice Miller.....	El Reno, Okla.
1913 Mrs. Rata A. Mills.....	Duke Center, Fa.

Those who have been chosen most Most Worthy Grand Patrons of the General Grand Chapter are:

1876 Rev. John D. Vincil.....	St. Louis, Mo.
1878 Thomas B. Lamb.....	Worcester, Mass.
1880 Willis Brown.....	Sennaca, Kan.
1883 Roland C. Gaskill.....	Oakland, Cal.
1886 Jefferson S. Conover.....	Coldwater, Mich.
1889 Benjamin Lynds.....	St. Louis, Mo.
1892 James R. Donnell.....	Conway, Ark.
1895 H. Harrison Hinds.....	Stanton, Mich.
1898 Nathaniel A. Gearhart.....	Duluth, Minn.
1901 L. Cabell Williamson.....	Washington, D. C.
1904 William F. Kuhn.....	Kansas City, Mo.
1907 William H. Norris.....	Manchester, Iowa.
1910 Rev. Willis D. Engle.....	Indianapolis, Ind.
1913 George A. Pettigrew.....	Sioux Falls, S. D.



## THE MYSTIC SHRINE.

It should be fully understood that while the Order of the Mystic Shrine is made up of Knights Templar and Scottish Rite Masons, yet it makes no claim to being Masonic or having any connection with Freemasonry. Those who brought the Order to this country had only one motive in view in requiring that petitioners shall be Masons, and that was to insure a select class of men to compose its membership. The Shrine was introduced to provide a play-day for men. As grown-up boys, men need recreation, and the cleaner it be, the better. Who does not feel happier and whose heart is not lighter after engaging in wholesome recreation that produces a hearty laugh. However, the Shrine is not *all* play, for it teaches a most beautiful and impressive lesson. That it is composed solely of Masons is the justification for a brief chapter in regard to it in this history.

It is claimed that the Order of the Nobles of the Mystic Shrine was established at Mecca, Arabia, in the year 5459 (in the year of our Lord 1608).

The Ritual was compiled, arranged, and issued at Aleppo, Arabia, by Louis Marracci, the great Latin translator of Mohammed's Al Koran.

The Order was revived and instituted at Cairo, Egypt, in 5598 (equivalent to June 14, 1837).

This Order was primarily instituted for the purpose of promoting the organization and perfection of an Arabian and Egyptian inquisition, or vigilance committee, to dispense justice and execute punishments upon criminals whom the tardy law did not reach to the measure of their crime.

Being designed to embrace the entire pale of the law, and composed of the sterling men of the day, who would fearlessly try, judge, and if convicted, execute the criminals within the hour, leaving no trace of their action be-

hind, the organization was perfected and carried into execution with startling results.

Temples were also instituted in various cities throughout Europe, some years ago. Although possessing all the powers of the inquisition, if required, they now thrive as charitable and social organizations.

In 1871, the Ritual was brought to America by a representative, with instructions to place it only in the hands of high-grade Masons, owing, it is stated, to the fact that Masons were regarded as a choice of the best men of the land, and having already passed the ordeal of obligation.

Obeying this instruction, the Ritual was placed in the hands of Dr. Walter M. Fleming, 33°, Eminent Commander of Columbian Commandery No. 1, Knights Templar, of New York City, who in conjunction with Illustrious William J. Florence, 33°, previously created a Noble of the Order at Aleppo, was given absolute authority in America. In their hands for some time it lay dormant.

Dr. Fleming, with William J. Florence, Edward Eddy, S. C. Campbell, Oswald Merie D'Aubigne, G. W. Miller, John A. Moore, William S. Patterson, John W. Simons, Albert P. Moriarty, James S. Chappel, and Charles T. McClenehan, all Thirty-thirds, and nearly all Knights Templar, instituted Mecca Temple September 26, 1872.

Brother Fleming was unanimously chosen for its presiding officer, namely, Illustrious Potentate. Owing to the death of four of the original organizers, and the apathy and neglect of the others, Mecca Temple No. 1 remained inactive until December, 1875, when W. J. Florence came from Europe, bringing with him the Oriental Ritual of the Order, as it was worked in foreign countries. In 1876, W. J. Florence called together such of the original members of the organization of 1872 as were living, and constituted Mecca Temple No. 1, as the head of the Order in America. A committee, with W. J. Florence as chairman, was appointed to draft a Constitution and Ritual for the Order in America, which Constitution was on the 6th day of

June, 1876, adopted in due form and the Imperial Council of the United States was formed.

It was decided by the proper authorities to make a Knight Templar or a Thirty-second degree Ancient and Accepted Scottish Rite Mason the prerequisite for membership in America; and to make it a charitable and social organization, which was ratified at the organization of the Imperial Council.

At that time the fee for initiation was placed at ten dollars as the minimum sum, and dues in the subordinate bodies at not less than two dollars annually. Only one negative vote, or black bean, was required to reject a candidate.

The records show that the first badge was made of a pair of tiger claws, united by a gold band, forming a crescent and suspended from a gold bar. This was afterward changed to the present badge.

In 1888 the name of the Imperial Council was changed by substituting "North America" for "United States," so that the legal name is "Imperial Council, Ancient Arabic Order Nobles Mystic Shrine for North America."

An edict of the Imperial Council makes it obligatory that the name of each Temple shall have an Arabic or Egyptian significance. For instance, Al Amin is the name by which Mohammed was known by his followers, and signifies "the faithful one."

The membership of the Shrine is now over two hundred thousand in North America.

## POETS LAUREATE.

There have been three Poets Laureate of Freemasonry, to wit:

Robert Burns, first Poet Laureate, was crowned such at Edinburgh, April 1, 1787. His best-known poem is "A Man's a Man for All That." His only Masonic poem is "A Farewell to Tarbolton Lodge." He died July 21, 1796.

Robert Morris, second Poet Laureate, was crowned in New York City, 1884. His best-known poem is "The Level and the Square." His poetical writings were mainly on Masonic subjects, of which a large volume has been collated. He died at LaGrange, Ky., July 31, 1888.

Fay Hempstead, third Poet Laureate, was crowned in Chicago, October 5, 1908, under the auspices of Ravenswood Lodge No. 777. His best-known poems are "Sextennial," and the one on presenting a Lambskin Apron.

He was born in Little Rock, November 24, 1847. He is the oldest Grand Secretary in the United States, having been elected by the Grand Lodge of Arkansas, November, 1881, and regularly ever since. He is also a 33° Hon. Scottish Rite Mason.

## MASONIC FAREWELL.

BY ROBERT BURNS.

Adieu; a heart-warm fond adieu;  
Dear brothers of the mystic tie,  
Ye favour'd, ye enlighten'd few,  
Companions of my social joy!  
Though I to foreign lands must hie,  
Pursuing fortune's slidd'ry ba',  
With melting heart, and brimful eye,  
I'll mind you still though far awa'.

Oft have I met your social band,  
And spent the cheerful festive night;  
Oft, honour'd with supreme command,  
Presided o'er the sons of light;  
And by that hieroglyphic bright,  
Which none but Craftsmen ever saw!  
Strong Mem'ry on my heart shall write  
Those happy scenes, when far awa'.

May freedom, harmony, and love,  
Unite you in the grand design,  
Beneath the Omniscient eye above,  
The glorious architect divine!  
That you may keep the unerring line,  
Still rising by the plummet's law,  
Till order bright completely shine,  
Shall be my prayer when far awa'.

And you, farewell. whose merits claim,  
Justly, the highest badge to wear!  
Heaven bless your honour'd, noble name  
To Masonry and Scotia dear!  
A last request permit me here,  
When yearly ye assemble a',  
One round, I ask it with a tear,  
To him, the bard, that's far away'.

## THE LEVEL AND THE SQUARE.

BY ROB MORRIS.

We meet upon the Level, and we part upon the Square;  
What words of precious meaning these words Masonic are!  
They fall like strains of melody upon our listening ears,  
As they've sounded Hallelujahs to the world three thousand years.

We meet upon the Level, though from every station brought—  
The monarch from his palace and the peasant from his cot;  
For the king must drop his dignity, when knocking at our door,  
And the peasant is his equal as he treads the Checkered Floor.

We act upon the Plumb—'tis the order of our Guide,  
Upright we walk in virtue's way and lean to neither side;  
To the All-seeing Eye above, this truth is clearly shown,  
That we will still try to honor God and give each man his own.

We part upon the Square, for the world must have its due,  
We mingle with the multitude, a faithful band and true,  
But the influence of our gatherings in memory is green,  
And we long upon the Level to renew the happy scene.

There's a World where all are equal—we are hurrying  
toward it fast,  
We shall meet upon the Level there, when the gates of  
death are passed;  
We shall stand before the Orient, and our Master will be  
there,  
Our works to try, our lives to prove, by His own unerring  
Square.

When we meet upon the Level there we never shall depart;  
There's a mansion—'t is all ready for each trusting, faithful heart;  
And an everlasting welcome from the host rejoicing there,  
Who have met upon the Level and been tried upon the Square.

Let us meet upon the Level, while laboring patient here,  
Let us meet and let us labor, though the labor is severe;  
Look, in the West the evening shadows bid us quick prepare  
To gather up our working tools and part upon the Square.

Hands round, then, faithful Brotherhood, join in the golden chain;  
We part upon the Square below, to meet in heaven again;  
Each link that has been broken here, shall be united there,  
And none be lost around the throne who've acted on the Square.

### SEXTENNIAL.

BY FAY HEMPSTEAD.

Is it the lees of Life, and nothing more,  
When the years have come to the triple score?  
Is it only the close of a Winter's day,  
Where the sunshine fades in the West away?  
Is it only the tip of the mountain crest,  
Where the lingering rays of the sunlight rest;  
And where, through the mists of the Past are seen  
The ghosts of the joys that once have been;  
While down in the valley, far below,  
Lie the graves of the things of Long Ago?

Nay, nay. Not that. For he who holds  
By the simple faith that the World enfolds,  
Finds, unto Life's last feeblest spark,  
That the daylight far exceeds the dark;  
More days of brightness than days of gray;  
That the Spring gives place, in its varying moods,  
To the mellowing tints of the Autumn woods;  
And stars come out in the evening air,  
Which we fail to see in the noonday glare.

And here, as I backward turn mine eye,  
O'er the faded days that behind me lie,  
How like a flitting glimpse appears,  
The vista made by these sixty years!  
Gone; and forever. Beyond recall.  
Each deed of itself to stand or fall,  
In the eyes of Him who judgeth all.  
But yet we cling to the firmer hope,  
That each will be seen in its wider scope;  
And out of His mercy we be hailed  
With large allowance where we failed.

As the day dies out with a golden gleam,  
And the red West glows with its parting beam,  
So would I, friends, when it comes my lot,  
Wish to depart thus calmly, and not  
As the Old Year passes, sad and slow,  
Wrapped in the shroud of the Winter's snow,  
But the rather in twilight, fair and clear,  
Where the quivering discs of the stars appear.



## GEORGE WASHINGTON.

George Washington was born at Mount Vernon, Va.; February 22, 1732. He was made a Mason in Fredericksburg Lodge, Virginia; was initiated November 4, 1752, at the age of twenty years; passed March 3, 1753, and raised August 4, 1753.

During the Revolutionary War he was a frequent attendant at military Lodges. In 1777 he was offered the position of Grand Master of the Grand Lodge of Virginia, but declined on account of his service in the war preventing his performing the duties of the office.

He transferred his membership from Fredericksburg to Alexandria Lodge No. 39 at Alexandria, Va., which was working under a charter from the Grand Lodge of Pennsylvania. In 1788, this Lodge surrendered its charter to the Grand Lodge of Pennsylvania, and took a dispensation as a new Lodge under the jurisdiction of the Grand Lodge of Virginia. Washington was appointed Master, and when the charter was granted, Washington was elected Master of the Lodge. The Lodge is still working under the charter granted by the Grand Lodge of Virginia to Washington as Master. In 1805, this Lodge was granted permission by the Grand Lodge of Virginia to change its name to that of Alexandria-Washington Lodge, in honor of George Washington, its first Master. It is No. 22 on the Virginia Grand Lodge roll.

There is ample evidence that Washington was punctual in his attendance and faithful to every duty as Master of his Lodge. Later he delivered several addresses on Masonic subjects and wrote letters to various Grand Lodges in response to resolutions. As late as 1797, replying to an address from the Grand Lodge of Massachusetts, he said: "My attachment to the Society of which we are members, will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft." Replying to an address from the Grand Lodge of South

Carolina, a few years before, he said: "I recognize with pleasure my relations to the brethren and I shall be happy on every occasion to evince my regard for the Fraternity." In a letter to St. David's Lodge at Newport, R. I., he said: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society and to be considered as a deserving brother."

Washington died at Mount Vernon, December 14, 1799, and was buried there with Masonic honors. The pallbearers were all Revolutionary officers of high standing, and all members of Alexandria Lodge except one.

February 22 is a notable Masonic as well as patriotic day. It is the anniversary of the birth of a great patriot and a great Mason.

Around Washington shone other lights. Franklin, the scholar and patriot; Warren, the soldier, Grand Master, who died at Bunker Hill, loved and lamented; Lafayette, Greene, Marshall, Randolph, and others, noted Generals, were his Masonic associates.

Alexandria-Washington Lodge, of which Washington was Master, is now in a very prosperous condition, having more than 300 members. It was my pleasure, on June 16, 1903, to visit Mount Vernon, the home of Washington, and his tomb. The house in which he died remains intact, and furnished substantially as when he lived in it. I also visited Alexandria-Washington Lodge and was pleased to look upon the many objects of interest in the Lodge and to sit in the chair Washington occupied as Worshipful Master of the Lodge.

There are many relics preserved in this Lodge, inclosed in glass cases, among them, the Masonic apron made by the wife of General Lafayette and worn by Washington when he laid the corner-stone of the National Capitol. This apron has been worn only a few times since Washington's death; one notable occasion was on the visit of

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General Lafayette, who was a Mason, to the Lodge, February 21, 1825. An interesting relic is the knife which was a present to Washington from his mother, when he was a boy. It is said that she gave it to him as an expression of her appreciation of his giving up his purpose to be a seaman, in deference to her earnest protest. One of the most prized relics of Washington as a Mason is a little trowel, used by him when President of the United States at the laying of the corner-stone of the National Capitol, September 18, 1793. Washington acted as Grand Master. The last important occasion on which this little trowel was used, was at the laying of the corner-stone of the Masonic Temple in Washington City, by the Grand Master of the District of Columbia and by President Roosevelt, who is a Mason.

## ALBERT PIKE.

This country has produced no more noted Mason or picturesque character than Albert Pike. He was a giant in body, brain, and heart. He stood six feet, two inches tall, and was splendidly proportioned. His long, wavy hair flowed down his shoulders most strikingly.

He was born at Boston, Mass., December 29, 1809. He was partly educated at Harvard, continuing thereafter as a student and a teacher. In early manhood he roamed through New Mexico and Texas, to Fort Smith, Ark., where he taught school and wrote for newspapers. Later he went to Little Rock as editor of a Whig paper. He studied law and was licensed to practice in 1834. He was the Captain of a company in the Mexican War in 1846, and served with distinction. In 1852 he removed to New Orleans and engaged in the practice of law. He spent 1855 and 1856 in Washington City. In 1857, he resumed the practice in Arkansas.

When the war between the States broke out (1861), he tendered his services to the Confederacy and was appointed Commander of the Indian Department, with the rank of Brigadier General. He influenced the Indians to take the side of the South.

In 1864, he resigned his commission in the Confederate Army to accept a place on the bench of the Arkansas Supreme Court.

At the close of the war, after spending some time in Canada, he located at Memphis, where he spent two years practicing law and editing the Memphis Appeal.

In 1868 he removed to Washington, D. C., where he spent the remaining thirty-three years of his life, most of which he devoted almost exclusively to propagating Scottish Rite Masonry.

Brother Pike wrote many poems of merit. His favorite was "Every Year," which appears in this history.

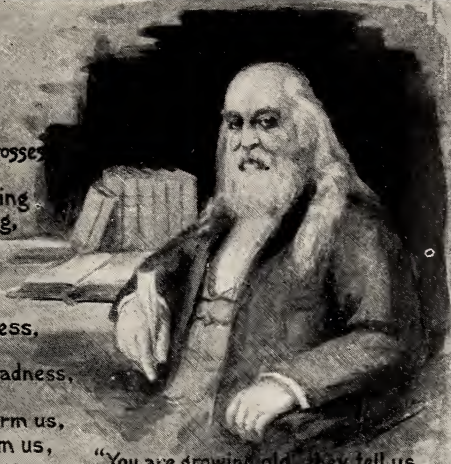
## EVERY YEAR.

Life is a count of losses,  
Every year;  
For the weak are heavier crosses  
Every year;  
Lost Springs with sobs replying  
Unto Weary Autumns' sighing,  
While those we love are dying,  
Every year.

The days have less of gladness,  
Every year;  
The nights more weight of sadness,  
Every year;  
Fair Springs no longer charm us,  
The winds and weather harm us,  
The threats of death alarm us,  
Every year.

There come new cares and sorrows,  
Every year;  
Dark days and darker morrows,  
Every year;  
The ghosts of dead loves haunt us,  
The ghosts of changed friends taunt us,  
And disappointments daunt us,  
Every year.

To the Past go more dead faces,  
Every year;  
As the loved leave vacant places,  
Every year;  
Everywhere the sad eyes meet us,  
In the evening's dusk they greet us,  
And to come to them entreat us,  
Every year.



"You are growing old," they tell us,  
Every year;  
"You are more alone," they tell us,  
Every year;  
"You can win no new affection,  
"You have only recollection,  
"Deeper sorrow and dejection,  
Every year."

Too true!—Life's shores are shifting,  
Every year;  
And we are seaward drifting,  
Every year;  
Old places, changing, fret us,  
The living more forget us,  
There are fewer to regret us,  
Every year.

But the truer life draws nigher,  
Every year;  
And its Morning-star climbs higher,  
Every year;  
Earth's hold on us grows slighter,  
And the heavy burden lighter,  
And the Dawn immortal brighter,  
Every year.



Albert Pike died April 22, 1891, at the age of 82 years, and was buried in Oak Hill Cemetery, Washington, D. C. The old Pike Mansion, which he built in Little Rock, three-quarters of a century ago, 411 East Seventh Street, is now the property of the children of Colonel John G. Fletcher, deceased.

It was as a Mason that Albert Pike made his best record, and gained his greatest distinction. He was made a Mason in Western Star Lodge No. 2, Little Rock, in July, 1850, a Royal Arch Mason in Union Chapter No. 2, November 29, 1850; the High Priesthood at Baltimore in 1853. He received the Royal and Select Master degrees in Columbia Council, Washington, D. C., December 22, 1852; was created a Knight Templar in Washington Commandery, February 9, 1853. When Magnolia Lodge No. 60 was formed, he became a charter member and was its Worshipful Master in 1853 and 1854. He was Grand Orator of the Grand Lodge in 1864. He took a dimit from Magnolia Lodge, after moving to Washington City, but never affiliated on it, and on April 27, 1885, he returned his dimit and affiliated with Magnolia Lodge, of which he died a member. He was High Priest of Union Chapter in 1852; Grand High Priest of the Grand Chapter, 1853-56; Thrice Illustrious Master of Occidental Council, Little Rock, in 1853, and Eminent Commander of Hugh De Payens Commandery, U. D., Little Rock, in 1854.

### SCOTTISH RITE.

It was in the Scottish Rite that Brother Pike did his greatest work, and left the most enduring monument. He received the Scottish Rite degrees, Fourth to Thirty-second, inclusive, in Charleston, S. C., March 20, 1853. He was made Inspector General, Thirty-third Hon., April 25, 1857, at New Orleans, La.; was made an active member of the Supreme Council Southern Jurisdiction, March 20, 1858, and chosen Sovereign Grand Commander *ad vitam*, January 2, 1859, in which position he continued until his death.

For more than thirty-two years he gave the strength of his great mind to the upbuilding of the beautiful Scottish Rite degrees.

Magnolia Lodge sent Frederick Kramer and J. A. Henry as its representatives to the funeral of Brother Pike in Washington, and George Thornburgh, John Brodie, and W. A. Compton were appointed a committee to draft suitable resolutions upon his death.

Western Star Lodge held a Lodge of Sorrow in memory of Brother Pike, at which Brother Fay Hempstead presided. On June 24, 1891, a public Lodge of Sorrow was held at the Capital Theater, by the Masonic Lodges in honor of Albert Pike and George H. Meade.

The cruel charge has been made that Pike was irreligious. But no man who ever read that great book, "Morals and Dogma," written by him, can entertain any doubt of his firm belief in God, his fixed faith in immortality, and his sublime reverence for all that is high and holy. On page 98 of that book, he writes these words:

"What is certain, even for science and the reason, is that the idea of God is the grandest, the most holy, and the most useful of all the aspirations of men; that upon this belief morality reposes, with its eternal sanction."

On page 122, he expresses these beautiful sentiments:

"He who is worldly, covetous, or sensual, must change before he can be a good Mason. **Frequenting** the same temples, kneeling at the same **altars**, they should feel that respect and that **kindness** for each other, which their common relations and common approach to one God should inspire. There needs to be more of the spirit of fellowship among us; more tenderness for each other's faults; more forgiveness, more solicitude for each other's improvements and good fortune; somewhat of brotherly feeling, that it be not ashamed to use the word 'Brother.' "



On the subject of prayer, he says, on page 6 :

“Though Masonry neither usurps the place of, nor apes religion, prayer is an essential part of its ceremonies. It is the aspirations of the soul toward the Absolute and Infinite, which is the one Supreme Deity. It is but a shallow scoff to say that prayer is absurd, because it is not possible for us, by means of it, to persuade God to change his plans. Why should it not be of the law of God, that prayer, like faith and love, should have its effect? Prayer is sublime. To deny its efficacy is to deny that of faith, love, and everything.”

I commend the pages following in his book to every thoughtful reader for their lofty expressions of trust in God, and their reverent professions of sincere and humble faith.

## PERSECUTION.—MORGAN CASE.

American Freemasonry passed through some very severe persecutions. That it still lives and flourishes is evidence of the soundness of the foundation upon which it is built.

During the years known as the Anti-Masonic period, between 1823 and 1845, the Fraternity was subjected to the most bitter antagonism and persecution, and Masonry became a national issue. So general was this war and so persistently was it waged, that the institution suffered the loss of Grand Lodges, many Lodges, and the desertion of thousands of its members.

The principal occasion for the antagonism to Masonry was what is known as

### THE MORGAN EXCITEMENT.

In 1823, a man named William Morgan took up his residence in the town of Batavia, New York. He was a stonemason by trade, although he had previously been a brewer in the Upper Canada. He was idle and dissipated and harassed by debt. He claimed to have been a Mason in Canada, and succeeded in entering the Lodge at Batavia as a visitor. There is doubt as to his ever lawfully receiving the Blue Degrees. However, upon his oath that he had received the preceding degrees in a regular manner, he was made a Royal Arch Mason in Western Star Chapter No. 33, at LeRoy, N. Y., March 31, 1825. In 1826 the Batavia brethren contemplated establishing a Royal Arch Chapter. Morgan's name was attached to the petition. Some of the signers objected to so dissolute a person being a member and a new petition was accordingly formed omitting Morgan's name. He subsequently applied to the Chapter for affiliation, and was rejected. This irritated him, and being unprincipled, he with his associate originated the scheme of an exposition of Masonry for the pur-

pose of revenge and as a means of making money. Associated with him was David C. Miller, editor of the Republican Advocate, a weekly paper published in Batavia. Miller's habits were in harmony with those of Morgan. He was financially embarrassed and in general disrepute. He is said to have received the first degree in Masonry but was never permitted to go further, owing to developments in his character.

The following article appeared in Miller's paper in the summer of 1826, and created excitement among the Fraternity:

"There will be issued from the press in this place, in a short time, a work of rare interest to the uninitiated, being an exposition of Ancient Craft Masonry, by one who has been a member of the institution for years."

Efforts were at once made to induce Morgan to suppress the publication, and while he professed to be willing to do so, and did in fact surrender part of the manuscript, it was found that Miller was still pushing the work. Early in September it became known that the work was already partially in print in Miller's office. A plan was set on foot by a few misled Masons to obtain possession of that manuscript. On the night of the 8th of September, a party of forty persons assembled with the purpose of sacking Miller's office, but wiser council prevailed and no such effort was made. It is regretted that any serious notice was taken of Morgan. His book would have died an early death.

Morgan was arrested on a warrant charging him with the larceny of some wearing apparel from a hotel keeper at Canandaigua and thither he was carried by a posse. He was acquitted on the ground that the clothes were borrowed. After his discharge he was again arrested for debt due another hotel keeper, and judgment being confessed, he was committed to jail. Miller was also arrested and carried to LeRoy on a warrant sued out by Daniel Johns, a partner of Miller, who had advanced Miller forty dollars,

and desiring to get his money back, had him arrested. The Constable left Miller with the Magistrate while he went to find the plaintiff. Not returning at once, the Magistrate released Miller, who returned home during the night.

To effect Morgan's release, his wife went to Canandaigua, but on her arrival there found that the debt had been paid and Morgan released but that he had been again arrested and taken out of the State. Some days after, no intelligence being received from Morgan, friends of the family sent a special messenger to Canandaigua to make inquiries regarding him. This messenger reported that after Morgan had been released from jail, he was seized by two men and all entered a carriage and drove rapidly off toward Rochester. That the carriage arrived at Rochester at about daylight, and was driven three miles beyond, where the party alighted and the carriage returned. The driver stated the parties were all strangers to him, and that he did not notice any act of violence. This was the last ever seen or definitely known of Morgan. This report aroused the most intense excitement. Public interest in the matter outside Batavia began about three weeks after Morgan's disappearance and was incited by inflammatory talk and public prints, which charged the Masons with the crime.

All sorts of improbable stories were circulated and these were seized upon with avidity by the anti-Masons to further increase the excitement and the feeling against the Fraternity. Notwithstanding the great body denounced the abduction, they were all equally assailed and the institution made to suffer. The excitement would have no doubt been of short duration had not reckless and unscrupulous politicians used it to advance their own interests. Through their instrumentality Freemasonry was more fiercely denounced, and the crusade against it became persecution. Masonic clergymen were dismissed from their charges; church members were excommunicated because of their refusal to publicly renounce the Order.

Anti-Masonic papers and publications sprang up everywhere, and the virulence and bitterness of their attacks surpass description. Here is a sample:

“Freemasonry is the step that leads down to the dark gates of Hell—the paths of perdition—conclaves of corruption and licentiousness—protection of fraud and villainy.”

In 1830 there were over one hundred and thirty anti-Masonic papers in existence.

The Anti-Masonic party grew rapidly and became thoroughly political and lost no opportunity to further its ends. Many Masons were prosecuted for supposed complicity in the abduction, among whom was John Whitney, who was speedily convicted, sentenced, and served one year imprisonment in the county jail.

Notwithstanding the reward of one thousand dollars, and free pardon to anyone who as an accomplice or co-operator would make full disclosure, nothing developed to solve the Morgan mystery.

In October, 1827, about thirteen months after the disappearance of Morgan, the body of a drowned man was found on the beach at Oak Orchard Harbor, about forty miles from Niagara. An inquest was held and accidental death the verdict, and the unidentified body buried. It was not destined to remain undisturbed. On the publication of the facts, a party consisting of Thurlow Weed, Russel Dyer, and David C. Miller, together with a number of people from Batavia, had the body disinterred and a supposed investigation was held. A second inquest was held the following Monday, when it was said that the body was much different in appearance than when disinterred. The result of this inquest was the declaration that it was the body of William Morgan and that it had been hastily buried to prevent identification. This, notwithstanding the fact that thirteen months had elapsed since Morgan's supposed death, and in face of the fact that three of the witnesses who saw the body when discovered were not

called upon to testify at the second inquest. The clothing on the body was not that of Morgan, nor was there anything on or about the body that could be traced to Morgan, and yet the body was officially declared to be that of Morgan, and as such was given burial at Batavia. The publication of the entire proceeding of the second inquest fortunately started an investigation into the disappearance of one Timothy Monro, who left his home in a boat and had not since been heard of. The widow and friends came to Batavia and another inquest was held October 27, 1827. The result of this investigation developed that it was the body of Timothy Monro, and not William Morgan. The body was accordingly taken to Canada and buried, where it was permitted to remain at rest.

The Anti-Masonic party developed considerable strength after its first convention in 1828, its greatest growth being in New York. It attained such prominence that in 1832 it nominated William Wirt of Maryland, a candidate for President against Andrew Jackson, Democrat, and Henry Clay, Whig, who were both Masons. Jackson was elected but the Anti-Masonic candidate carried the State of Vermont. An idea can be had of its rapid growth from the fact that in 1828 it polled 33,348 votes, and in 1832, 156,672, in the State of New York. Its last convention was held in Philadelphia in 1836, at which time General William H. Harrison was its nominee for President and Francis Granger for Vice President. Its influence as a factor in politics ended with this election.

John Whitney, who was convicted as one of the men who abducted Morgan, made a statement to Rob Morris, several years after the occurrence, which was not to be published until after the death of Whitney. The statement harmonizes with what really occurred, and is perhaps true. The substance of the statement was that a plan was agreed upon by some of the Masons to hire Morgan to give up the manuscript of his exposition of Masonry and leave the country, so as to get away from Miller. Whitney said:

“It was mutually agreed that Morgan should destroy all the printed sheets of the exposition; that Whitney would give him \$50.00 to clothe himself decently and provide for pressing needs of his family; that Morgan was to go to Canada, settle down, and quit drinking, so that he would not divulge the contract. That Morgan was to receive \$500.00.”

One trouble was to get Morgan away, and a plan of arresting and abducting him was agreed upon and consented to by Morgan; and he was taken to Fort Niagara. Bruce joined them on the way, as did Colonel William King, a prominent citizen and Mason. Arrangements had been made for certain Masons on the Canadian side to look after Morgan and see that he was well cared for. On the Canadian side Colonel King read to Morgan a list of statements which Morgan voluntarily signed, as follows:

1. That he had contracted with Miller and others to write an Exposition of Masonry, for which he was to receive a compensation.

2. That he had never been made a Mason in any Lodge, but had received the Royal Arch degrees in a regular manner.

3. That Miller and the other partners had utterly failed to fulfill the terms of the contract with him.

4. That Whitney had paid him \$50.00, as agreed, and he had agreed to destroy the written and printed work as far as possible and furnish no more, and that before leaving Batavia, he had done what he promised in that way.

5. That it was impossible now for Miller to continue the “Illustrations” as he (Morgan) had written them. If he published any book, it would have to be made from some other person’s materials.

6. That he had been treated by Cheseboro, Whitney, Bruce, and all of them, with perfect kindness on the journey.

7. That he was willing and anxious to be separated from Miller and from all idea of a Masonic exposé; wished to go into the interior of Canada and settle down as a British citizen; wished to have his family sent to him as soon as possible; expected \$500.00 when he reached the place, as agreed upon; expected more money from year to year to help him, if necessary.

8. Finally, expressed his sorrow for the uproar his proceedings had made, sorrow for the shame, mortification of his friends, and had “no idea that David C. Miller was such a d—d scoundrel as he had turned out to be.”

Whitney further says:

“We had ascertained at the village that the Canadian brethren would be ready to perform their part and remove Morgan westward by the latter part of that or of the first of the succeeding week, but objected so strenuously to having him remain among them in the meantime, that it was agreed he (Morgan) should be taken to the American side until the Canadians should notify us they were ready.

“This was explained to Morgan and he agreed to it. It was then understood that he was to remain in the magazine without attempting to get out until matters were arranged for his removal. The party then rowed back and Morgan was left in the bomb-proof of the magazine.

“The party then went up to Lewiston on the Rochester boat that passed up with passengers for the Royal Arch installation that occurred that day (Thursday, September 14). There was quite a company of us there, and the intelligence was freely communicated that Morgan was at Fort Niagara, and the greatest satisfaction expressed at the news that the manuscript and printed sheets had been destroyed and that in a few days Morgan would be effectually separated from the company that had led him to ruin.

“Lawson, Whitney, and a few others, remained in the vicinity until Sunday night (17th), when the two Canadian brethren came over, received Morgan, receipted Whit-



ney for the money (\$500.00) and crossed to the west side of the river. We supposed that we could at any time trace him up. We felt that the Craft would be the gainer by our labors. We were prepared to send his wife and children to him, as agreed.

“We supposed that was the end of it.

“What a tremendous blunder we all made! It was scarcely a week until we saw what trouble was before us. It was not a fortnight until Colonel King sent a confidential messenger into Canada to see Morgan and prepare to bring him back.

“But alas, he who had sold his friends at Batavia had also sold us. *He had gone.* He had left the village within forty-eight hours after the departure of those who had taken him there.

“He was traced east to a point down the river not far from Fort Hope, where he sold his horse and disappeared. He had doubtless got on board a vessel there, and sailed out of the country. At any rate, that was the last we ever heard of him.”

This country has seen some bitter political contests, but none approached in intensity those of the Morgan excitement.

Although all the Grand bodies in public addresses repudiated and denounced the act, it was of no avail to stay the storm. Many Lodges surrendered their charters, and the meetings of some of the Grand bodies were suspended. In Vermont and Illinois, not a single Lodge continued work.

Special mention is made of the effect of the anti-Masonic excitement in several States under the head of such States respectively.

In 1903, while on a visit to Niagara Falls, I went to old Fort Niagara, at the mouth of Niagara River, on Lake Ontario, where stands perhaps the oldest war building in existence in the United States. It is the old fort which was used by the Americans in 1812, and is kept intact sub-

stantially as it was then. The old castle building still stands, in which it is said that William Morgan was imprisoned when he was abducted. I was shown the room in which it is said that Morgan was confined. The castle is a stone building with cement floors, very low ceilings, two-story, with an observatory on the top. There is an old cannon carriage in the yard which was used as a sunset cannon in 1812. Masons who go to Niagara Falls should not fail to visit old Fort Niagara.

In 1880 the attempt was made to revive the war on Masonry. John W. Phelps of Vermont was a candidate for President of the United States on an anti-Masonic ticket, against James A. Garfield, Republican, and Winfield S. Hancock, Democrat. Garfield received 449,053 votes; Hancock, 442,035, and Phelps, 707. Only two of the votes for Phelps were cast in Vermont, a just rebuke to the unholy effort to arouse prejudice, and a vindication of the voters of Vermont. Garfield was a good Mason, having attained the Knights Templar degree.

## NEGRO LODGES.

In 1775 a traveling Lodge of a British Regiment stationed in Boston, Mass., conferred the degrees on Prince Hall and fourteen other negroes in Boston. These negroes applied to the Grand Lodge of England for authority to form a Lodge, and in response to their request the Grand Lodge of England, on September 20, 1784, authorized the establishment of "African Lodge" in Boston with Prince Hall as its Master. This Lodge was composed entirely of negroes. It was not given authority to grant dispensations for the establishment of other Lodges, and therefore had no right to do so.

In 1813 the name of this Lodge was dropped from the roll of Lodges of England, and its authority ceased. At the union of the two Grand Lodges of Massachusetts, "African Lodge," if it was then in existence, was not recognized by the United Grand Lodge of Massachusetts. Therefore, by the action of the Grand Lodge of England and by the action of the United Grand Lodge of Massachusetts, "African Lodge" became clandestine, and as all the negro Lodges of so-called Masons derived their authority from African Lodge, they are, so far as white Lodges are concerned, clandestine, and are not recognized by any Grand Lodge in the United States.

Mackey, in his Encyclopedia, says of "African Lodge":

"This Lodge ceased its connection with the Grand Lodge of England for many years and about the beginning of the Nineteenth Century, its registration was stricken from the rolls of that Grand Lodge, its legal existence, in the meantime, never having been recognized by the Grand Lodge of Massachusetts, to which body it had always refused to acknowledge allegiance.

"After the death of Hall and his colleagues, to whom the charter had been granted, the Lodge, for want of some one to conduct its affairs, fell into abeyance, or, to use the

technical phrase, became dormant. After some years it was revived, but by whom or under what process of Masonic law, is not stated, and information of the revival given to the Grand Lodge of England, but no reply or recognition was received from that body. After some hesitation as to what would be the proper course to pursue, the negroes came to the conclusion, as they have themselves stated, 'That with what knowledge they possessed of Masonry, and as people of a color by themselves, they were and ought by right to be, free and independent of other Lodges.' Accordingly on the 18th of June, 1827, they issued a protocol, in which they said: 'We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge but that of our own.' They soon after assumed the name of the 'Prince Hall Grand Lodge,' and issued charters for the constitution of subordinates, and from it have proceeded all the Lodges of colored persons now existing in the United States, except one.

"Admitting even the legality of the English charter of 1784—which, however, is questionable, as there was already a Masonic authority in Massachusetts, upon whose prerogatives of jurisdiction such charter was an invasion—it cannot be denied that the unrecognized self-revival of 1827, and the subsequent assumption of Grand Lodge powers, were illegal, and rendered both the Prince Hall Grand Lodge and all the Lodges which emanated from it, clandestine, so far as the white organizations are concerned. And this has been the unanimous opinion of all Masonic jurists, North and South, in this country. It is to the credit of the negroes that they do not claim any connection with the white Lodges, but are a separate and independent organization."

## ONE NEGRO LODGE.

In 1871 there were several negro men in Newark, N. J., who had been made Masons in regular Lodges, perhaps in foreign countries, where such is allowed; these negroes, together with a few white Masons, obtained from the Grand Lodge of New Jersey, a charter for a Lodge which was given the name "Alpha." It appears that the few white men who belonged to this Lodge gradually dropped out, and as only negroes joined it, it became practically a negro Lodge.

The attention of the Grand Master of the Grand Lodge of Mississippi being called to a report of the condition of the Lodge, he addressed the following letter to the Grand Master of the Grand Lodge of New Jersey, under date August 22, 1908:

*"Most Worshipful Sir:*

"I have heard that there is a Lodge in your Grand Jurisdiction composed of negroes, and that your Grand Lodge permits the initiation and affiliation of negroes as Masons. I will thank you to advise me if this is true.

"EDWIN J. MARTIN, *Grand Master.*"

To which letter the following answer was made by the Grand Master of New Jersey, under date August 25, 1908:

*"Most Worshipful Sir and Dear Brother:*

"Yours of 22d inst. inquiring concerning a Lodge of negroes in this State, received. Your information is correct. Alpha Lodge No. 116, A. F. and A. M. of Newark, under the jurisdiction of the Grand Lodge of New Jersey, is composed almost entirely of negroes. The Lodge was warranted on January 19, 1871, but it has never been very prosperous, and is not now so, having a total membership of only 46.

"There is no law in this jurisdiction against making negroes Masons, nor of affiliation by regularly made Ma-

sons, irrespective of color. Alpha Lodge, however, is the only Lodge in this jurisdiction that has any negro members. There are, of course, a number of so-called negro Masonic Lodges in the State, but we do not in any wise recognize them.

“Fraternally yours,

“WILLIAM D. WOLFSKEIL, *Grand Master.*”

After the receipt of the above letter from the Grand Master of New Jersey, the Grand Master of Mississippi addressed the following letter to the Grand Master of New Jersey, under date January 14, 1909:

“*Most Worshipful Sir and Dear Brother:*

“Yours of August 25 advising me that negroes are initiated in your Grand Jurisdiction, is received. Our Grand Lodge holds differently. Masonry never contemplated that her privileges should be extended to a race morally and intellectually totally incapacitated to discharge the obligations which they assume, or have conferred upon them in a Masonic Lodge. It is no answer that there are exceptions to this general character of the race. We legislate for the race and not for the exceptions. We hold that affiliation with negroes is contrary to the teachings of Masonry and dangerous to the interests of the Fraternity of Free and Accepted Masons.

“Therefore I, E. J. Martin, Grand Master of Masons in the State of Mississippi, do declare that Fraternal Correspondence between the Grand Lodge of Mississippi and the Most Worshipful Grand Lodge of New Jersey be and is hereby discontinued, until such time as the Grand Lodge of New Jersey shall see fit to desist from her present practice of initiating and affiliating negroes as Masons.

“With my best personal regards, I am,

“Sincerely yours,

“EDWIN J. MARTIN, *Grand Master.*”

The case attracted widespread attention and deep concern among the Grand Lodges of this country. Nearly

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every one condemned the course of the Grand Lodge of New Jersey, but only the Grand Lodge of Oklahoma followed the example of the Grand Lodge of Mississippi in severing Fraternal relations with the Grand Lodge of New Jersey. The Grand Lodge of Oklahoma, at its session February, 1914, rescinded its vote of nonintercourse with New Jersey, leaving only Mississippi to stand aloof from the Grand Lodge of New Jersey. The Grand Lodge of New Jersey has expressed regret at the existence of such a condition within its jurisdiction and as the Lodge is likely to die for lack of support and for want of sympathy, the matter has been allowed to rest. No similar case is likely to ever occur **in this country**

## MASONRY IN ARKANSAS.

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### DAVID I. MILLS.

David I. Mills, Most Worshipful Grand Master of the Grand Lodge of Arkansas, was born in Jefferson County, this State, September 29, 1857.

He was made a Master Mason in Pine Bluff Lodge No. 69, in 1884; a Royal Arch Mason in Lafayette Chapter in 1885; a Royal and Select Master in English Council in 1886; a Knight Templar in Damascus Commandry May 31, 1886, and a Scottish Rite Mason in Arkansas Consistory November 16, 1909.

He was elected Grand Junior Warden November, 1910; Grand Senior Warden November, 1911; Deputy Grand Master November, 1912, and Grand Master November 1913. He was Grand Commander Knights Templar in 1889; is now Principal Sojourner of the Grand Royal Arch Chapter and Grand Steward of the Grand Council Royal and Select Masters. He is one of the Board of Trustees of the Masonic Home. He is zealous in whatever cause he enlists in, and is making one of the most active Grand Masters the Grand Lodge has ever had.





DAVID I. MILLS



## MASONRY IN ARKANSAS.

In 1818 Andrew Scott was appointed one of the United States Judges of the Territory of Arkansas. In the discharge of his duties as such, it became necessary for him to make his home at Arkansas Post, which had been designated as the seat of government for Arkansas Territory.

Arkansas Post is on the Arkansas River, twenty miles south of DeWitt, in Arkansas County. It still has a post office and two or three small business houses. It has no Masonic Lodge. At one time, besides being the capital of the State, it was a trading point of some note. Brother Scott was the first territorial officer to enter Arkansas Territory, coming in 1818.

Closely following him was Robert Johnson of Kentucky, who had also been appointed one of the United States Judges. Scott and Johnson were both Masons. At the time of Scott's appointment, he was living at Potosi, Mo., and was Acting Worshipful Master of a Masonic Lodge, working under a dispensation at that place. As he was the mainstay of the U. D. Lodge at Potosi, on his removal the Lodge surrendered its dispensation. Brother Scott obtained permission of the Lodge to take with him to Arkansas the jewels of the Lodge, to be presented to the first Masonic Lodge that might be established in the Territory of Arkansas.

On November 30, 1819, a dispensation was granted by the Grand Lodge of Kentucky to Brothers Scott, Johnson, and others, for a Lodge at Arkansas Post, to be called "Arkansas Lodge." Brother Robert Johnson was named as the first Worshipful Master. Brother Scott presented to this Lodge the jewels which he had brought from the Lodge at Potosi, Mo.

Before we leave "Arkansas Lodge" and Arkansas Post, it will be interesting to note that Andrew Scott was the father of J. R. Homer Scott, a Mason who lived to an honored old age at Russellville. J. R. Homer Scott was the

father of Dr. Andrew Homer Scott, a prominent physician and a Mason who lived at Little Rock. Dr. Andrew Homer Scott was the father of Dr. Homer Scott and of Andrew Scott, both of whom are members of Magnolia Lodge, Little Rock.

Thus Masonry of the present day is linked with the first Lodge established within the borders of the State.

In 1820, the enterprising citizens of the village of Little Rock petitioned the legislature to remove the seat of government to Little Rock, and as an inducement offered to furnish certain facilities, among them a courthouse and a jail. On the 18th of October, 1820, the legislature, then in session at Arkansas Post, passed an act removing the seat of government to Little Rock, and providing that Pulaski County should build a jail not to cost exceeding \$1,000.00 and a courthouse not to exceed \$400.00. The population of Arkansas was at that time only 14,255.

On the removal of the State officers, most of whom were Masons, from Arkansas Post, Arkansas Lodge surrendered its dispensation and then there was no Lodge in Arkansas. No effort was made to organize one for sixteen years, doubtless because of the anti-Masonic crusade which raged during the time.

The next Lodge to be established was in the year of 1836, when the Grand Lodge of Tennessee granted a dispensation for a new Lodge at Fayetteville, to be called "Washington." Brother Scott had preserved the jewels which he took from Potosi and presented to Arkansas Lodge, and now presented them to Washington Lodge.

From 1836 to 1838 Washington was the only Lodge in the State. On January 6, 1838, the Grand Lodge of Louisiana established Western Star Lodge at Little Rock, and on the same day the same Grand Lodge established Morning Star Lodge at Arkansas Post. On the register of the Grand Lodge of Louisiana "Morning Star" is No. 42, and "Western Star" No. 43, but at the formation of our Grand Lodge, "Western Star" was given the precedence as to number over "Morning Star." A little later

in the year of 1838, the Grand Lodge of Alabama granted a dispensation for a Lodge at Washington, Ark., to be called "Mount Horeb."

On November 21, 1838, the four Lodges above named, by their delegates, met at Little Rock, adopted a constitution and organized the Grand Lodge of Arkansas, as the following proceedings, which I copy, show:

"A convention of Masons, of the Ancient York Rite, met in the city of Little Rock, Ark., on the 21st day of November in the year of Christ 1838, A. L. 5838, composed of the following delegates:

"From Washington Lodge No. 82, working under authority of the Grand Lodge of Tennessee, Onesimus Evans, Past Master; Washington L. Wilson, Robert Bedford, A. Whinnery, R. C. S. Brown, Samuel Adams, and Williamson S. Oldham.

"From Western Star Lodge No. 43, working under the authority of the Grand Lodge of Louisiana, William Gilchrist, Past Master; Charles L. Jeffries, Past Master; Nicholas Peay, Past Master; Edward Cross, Past Master; Thomas Parsell, Alden Sprague, and John Morris.

"From Morning Star Lodge No. 42, working under authority of the Grand Lodge of Louisiana, John W. Pullen.

"From Mount Horeb Lodge, working under dispensation from the Grand Lodge of Alabama, James H. Walker, Allen M. Oakley, Joseph W. McKean, and James Trigg.

"Which convention on the 21st day of November, 1838, by unanimous consent of all the delegates, adopted a Constitution for the government of the Grand Lodge of Arkansas, whereupon a Grand Lodge was opened in due and ancient form, and the officers thereof were elected and installed according to the most ancient usages and customs of the Fraternity, when on the 27th day of November aforesaid, the convention adjourned *sine die*.

(Signed)

"JOHN MORRIS,

"Grand Secretary of Grand Lodge of Arkansas."

William Gilchrist was elected Grand Master; Onesimus Evans, Deputy Grand Master; J. H. Walker, Grand Senior Warden; W. I. Wilson, Grand Junior Warden; A. Sprague, Grand Treasurer, and G. C. Watkins, Grand Secretary.

There were fewer than two hundred Masons in the State at that time.

The four original Lodges forming the Grand Lodge were given new charters by the Grand Lodge of Arkansas and numbered as follows: Washington, No. 1; Western Star, No. 2; Morning Star, No. 3, and Mount Horeb, No. 4. Washington and Western Star are among the largest and most prosperous Lodges in the State.

In 1854, after stringent efforts for years against adversity, Morning Star removed its domicile to Red Fork, Desha County, a distance of seven miles. At the annual session of the Grand Lodge of 1857, the Lodge was for the last time represented under its original charter, in the persons of Brothers J. V. Jacobs, S. A. Southron, and D. W. Heard. On April 14, 1866, a new charter was issued to the Lodge in lieu of the original, which was lost. The last time the Lodge was represented in the Grand Lodge was in 1883 by L. A. Pindall. It reported for that year a membership of 8. That was the last of Morning Star Lodge, so full of interesting history.

Mount Horeb struggled hard, in a declining town, to maintain its existence. But after 1880 it failed to make returns to the Grand Lodge and in 1884 the Grand Lodge withdrew the charter. Its last representative in the Grand Lodge was that eminent jurist, zealous Mason and courtly gentleman, Supreme Judge John R. Eakin.

## EARLY LODGES.

The earliest Lodges chartered by the Grand Lodge of Arkansas were Clarksville No. 5, in 1839; Van Buren No. 6; Napoleon No. 7; Golden Square No. 8, in 1840; Franklin No. 9, in 1843, and Mount Zion No. 10, in 1844.

When Clarksville Lodge No. 5 was established, Washington Lodge No. 1, having bought a new set of jewels, presented the jewels given it by Brother Andrew Scott to Clarksville Lodge. In 1845, Clarksville Lodge surrendered its charter. Franklin Lodge No. 9 took its place. The jewels aforesaid fell into the hands of Franklin Lodge No. 9, where they remained until October 27, 1857, when Franklin Lodge presented them to the Grand Lodge of Arkansas, and they were destroyed by fire.

On November 25, 1846, the Grand Lodge was duly incorporated by an act of the State Legislature. The legal name is "The Most Worshipful Grand Lodge of Ancient York Masons of the State of Arkansas, and Its Subordinates, and Its Masonic Jurisdiction."

## SECOND CONSTITUTION.

On November 14, 1851, a convention was held in Little Rock for the purpose of adopting a new constitution. Nat G. Smith was elected President; L. E. Barber, Secretary; T. D. Merrick, Assistant Secretary, and J. J. Thompson, Doorkeeper. Thirty Lodges were represented.

## GRAND LODGE LIBRARY.

In 1853 the Grand Lodge voted to establish a Masonic library. This was warmly advocated by Brother Albert Pike. One hundred and fifty dollars was appropriated and Pike was made chairman of the Committee on Library. He purchased fifty-seven volumes, some of which were imported from England; and thus a nucleus was formed, but nothing further was done. Gradually the interest died and in 1858 the library committee was abolished.

In 1883, the Grand Lodge provided for the establishment of another library with the Grand Secretary as Librarian. A good many books have been donated and some purchased for this library.

### ST. JOHN'S COLLEGE.

In 1850, Grand Master E. H. English recommended the establishment of a Masonic College, under the management of the Grand Lodge.

A committee was appointed and a charter secured for "St. John's College." By vote of the Grand Lodge in 1851, it was located at Little Rock. In 1852, the trustees purchased one hundred acres of ground in the southeastern part of Little Rock.

On November 5, 1857, the corner-stone was laid, and in October, 1859, the school was opened. In 1861, it was suspended on account of the war. It was reopened in October, 1867, and was quite successful for several years. It finally became financially burdensome to the Grand Lodge and was disposed of and the proceeds put into the Masonic Temple, mention of which is made hereafter.

### WIDOWS' AND ORPHANS' HOME.

On June 24, 1858, L. E. Barber, Grand Master, laid the corner-stone of a "Widows' and Orphans' Home" at Pine Bluff. This was the first organized charity in the State. It was under the ownership and control of Pine Bluff Lodge No. 69. A building was erected and opened, but only two or three applied to enter, and after a few years it was abandoned as a Widows' and Orphans' Home and the house was rented.

Later the property was sold and the money loaned at interest. The principal and accumulation furnished the funds with which to purchase the property now used as a Masonic Temple for the bodies in Pine Bluff.

In 1892, the Grand Lodge placed the property in charge of the two Lodges in Pine Bluff. Much charity work is being done with the fund.



## THE CIVIL WAR.

During the war between the States, 1861-65, the Grand Lodge attempted to hold annual sessions, but with some irregularity. The sessions of 1863 and 1864 were held at Washington, Hempstead County, it being at that time the seat of government of the State. During the war, the Grand Master authorized the organization of "Traveling Lodges (that is, Lodges among the soldiers in the field). These army Lodges conferred the degrees on many persons, who afterwards became members of the Lodges in the State.

It may be interesting to state that during the terrible war between the North and South, only one Grand Lodge attempted to control its members as to the side they should take in the contest. That was Kentucky.

The General Grand Chapter of the United States was so thoroughly imbued with the Masonic spirit, that, though being officered by the men of the North, and meeting only in the North, it never censured the Masons of the South, nor disbarred any of the Southern Grand Chapters. And at the first meeting of the General Grand Chapter after peace was made, it invited all the Southern Grand Chapters to return to its fold as if there had never been the conflict that rent asunder almost every other organization.

To indicate the spirit that then filled the hearts of Masons, I quote from the address of E. H. English, the Grand Master of our Grand Lodge, at its session November, 1865, when the Civil War had just closed. Brother English said:

"The terrible storm of war is over, the last faint echoes of its awful thunders are hushed, its angry clouds are drifting away, and the sun of peace once more smiles upon our desolated country. Desolated though it be, time, patience, and perseverance in the pursuit of peaceful and industrial occupations of life will restore it

to its former prosperity. Many of our brethren who met with us here in former years and whose faces were familiar to us, now sleep the long sleep of death in their quiet resting places, and their homes are left in mourning. In the deplorable civil commotion, which for four gloomy years afflicted our country, fortunately for Masonry, it had no schism—the Masons of the United States now, as before the National troubles, constitute one great individual Fraternity. Leading Masons from every section of our extensive country have assembled at Columbus, Ohio, in the General Grand Chapter and in the General Grand Encampment, since the close of the war, as in years gone, treated each other as brothers and companions, transacted their Masonic business in peace and harmony, renewed their social and fraternal obligations around a common altar, and have thus demonstrated to the world that Masons are bound together by ties which cannot be severed by civil strife or political conflict. So the unity of Masonry has survived the political revolutions of all ages and all countries, and so in the very nature of its constitution and landmarks, it will continue to maintain its unity.”

Such was the awful effect of the war, that out of one hundred and seventy Lodges on the roll at the beginning of the conflict, only forty-two were represented in the Grand Lodge of 1865.

### THIRD CONSTITUTION.

On Monday, October 13, 1873, the subordinate Lodges, by their representatives, met in convention for the purpose of adopting a new constitution for the Grand Lodge. George A. Dannelly was made President of the convention, with George Thornburgh, Secretary, and John J. Sumpter, Logan H. Roots, and Zachery T. Bennett, Assistant Secretaries.

This constitution remains with slight amendments. It was the third one, the first being in 1838, and the second in 1851.

### LOSS OF RECORDS.

In 1876, the building which contained the Grand Secretary's office, located at the northwest corner of Markham and Commerce, Little Rock, was destroyed by fire, together with all the Grand Lodge records. This was the second fire in which the Grand Lodge lost all records, the first being in 1864. On this account, little is known of the Grand Lodge proceedings prior to 1876.

### MILEAGE AND PER DIEM.

Up to the year of 1878 subordinate Lodges were required to pay the expenses of their representatives attending the Grand Lodge. At the session of November, 1877, a resolution was introduced providing for paying mileage and per diem. It was referred to a committee to consider and report upon at the next session of the Grand Lodge.

At the session of 1878 the Grand Lodge voted to pay mileage at the rate of five cents per mile and \$2.00 per diem. The details of the edict were substantially as exist now.

### GRAND LODGE DUES.

At the Grand Lodge of 1879, the law was changed so as to provide that instead of each Lodge paying \$5.00 annually to the Grand Lodge, each Lodge should pay on a basis of fifty cents for each member of the Lodge. Up to that time the weakest Lodge paid \$5.00 and the strongest paid only \$5.00, which was obviously unequal.

### SEMI-CENTENNIAL.

On November 28, 1888, the Grand Lodge celebrated the fiftieth anniversary of its organization. Grand Master R. H. Taylor presided. Brother Fay Hempstead acted as Master of Ceremonies.

In connection with the celebration a very elaborate banquet was served. Past Grand Master Logan H. Roots

acted as toastmaster. Toasts were responded to as follows:

1. "The Grand Lodge of Arkansas," response by Past Grand Master J. H. Van Hoose.
2. "The Grand Master," response by R. H. Taylor, Grand Master.
3. "Our Sister Grand Jurisdictions," response by Joseph Eichbaum, Grand Master of Pennsylvania.
4. "Our Distinguished Visitors," response by Michael Nisbet, Grand Secretary of Pennsylvania.
5. "Our Grand Representatives," response by B. F. Atkinson, Fort Smith.
6. "Our Past Grand Officers," response by John J. Sumpter, Past Grand Master.
7. "The General Craft," response by M. L. Bell, Past Grand Master.
8. "Our Honored Dead," response by George Thornburgh, Past Grand Master.
9. "To the Memory of Rob Morris," response by Fay Hempstead, Grand Secretary.

### MASONIC TEMPLE.

In 1889, the proposition of erecting a Masonic Temple in Little Rock was first considered. Definite action was taken by the Grand Lodge of 1890, by the adoption of a resolution to dispose of the St. John's College property and with the proceeds purchase ground on which to erect a modern Masonic Temple.

Fifty-nine feet front at the northeast corner of Main and Fifth Streets was purchased at a cost of \$35,000.00.

An emergent communication of the Grand Lodge was held in Little Rock, March 4, 1891, for the purpose of laying the corner-stone of the new Temple. W. K. Ramsey, Grand Master, was present with most of the Grand Officers and the representatives from thirty-one Lodges. Jonn T. Hicks was Grand Marshal.

The Grand Lodge formed a procession, escorted by Hugh De Payens Commandery, Knights Templar, and pre-

ceded by a band of music, marched to the site of the Temple at Fifth and Main Streets, where the ceremonies of laying the corner-stone were performed, in the presence of a large gathering of Masons and others. The oration was delivered by Past Grand Master George Thornburgh.

The Temple was dedicated November 15, 1892, during the session of the Grand Lodge. Brother C. A. Bridewell, Grand Master, presiding. Brother A. B. Grace delivered the oration.

The building is seven stories and cost \$80,000.00. The Grand Lodge meets on the fourth floor, and the sixth and seventh floors are occupied exclusively by the subordinate bodies of Little Rock.

### MASONIC TROWEL.

In July, 1887, the "Masonic Trowel" was enterprised at Walnut Ridge. In his address to the Grand Lodge of 1887, Grand Master W. H. Gee, said:

"I desire to call the attention of the Craft to that deserving and much-needed enterprise, "The Trowel," the only Masonic journal in our State, published by Brother George Thornburgh, Past Grand Master. Its columns abound in interesting historical facts, useful instruction, and wholesome advice."

At the same session of the Grand Lodge, on recommendation of a committee, the Trowel was designated as the official organ of the Grand Lodge.

In 1889, the paper was moved to Little Rock, and is still conducted by its founder.

### SECRET WORK AND CUSTODIANS.

At the Grand Lodge of 1894, the following resolution was introduced by George Thornburgh, and adopted:

"That there be elected by this Grand Lodge, three of its members to be Custodians of the Work, one of whom shall hold one year, one two years, and one three years, and their successors to be elected one each year by the Grand

Lodge, as their respective terms expire. They shall at once, after their election by this Grand Lodge, cast lots for the three terms. These Custodians shall be the highest authority as to the correct work. They shall instruct and test the Grand Lecturer annually and when he is qualified they shall give him a certificate to that effect and then the Grand Lecturer may teach the work to the District Deputies and in schools, as provided by existing law.”

All questions of dispute, as to what the work is, are referred to the Custodians and their decision is final, unless reversed by the Grand Lodge. The Grand Lecturer holds a School of Instruction once a year at Little Rock, where he teaches the work to the District Deputy Grand Masters and to any Lodge officers who feel disposed to attend the School.

The first Custodians elected were George A. Dannelly, Sam W. Williams, and George W. DeVaughan. In 1895 Brother Williams resigned and W. M. Kent was elected. In November, 1900, George Thornburgh was elected in place of George A. Dannelly, who was relieved because of physical infirmity. In November, 1913, F. W. Harris was elected in place of George W. DeVaughan, who was relieved on account of declining health.

The Grand Lodge of Arkansas has never permitted a written or printed ritual of the secret work. At the session of 1909, it was made an offense, punishable by expulsion, for a Mason to buy, sell, or use a written or printed cypher ritual or exposition.

At the Grand Lodge of 1896, the death of Frederick Kramer, Grand Treasurer, was reported. Brother Kramer had long been identified with the Masonic bodies of Arkansas. He was a man of high moral character, genial as a companion, and zealous as a Mason. The Grand Master, A. G. Washburn, appointed Brother Major P. K. Roots as Grand Treasurer to fill the vacancy caused by the death of Brother Kramer.

### BIENNIAL SESSIONS.

At the session of 1898, it was found necessary to take some urgent means to pay the debt upon the Masonic Temple, as the interest was absorbing the income of all the Grand Bodies.

Several propositions were made to relieve the situation and finally it was voted that the "Constitution be so amended as to allow biennial instead of annual sessions, until three annual meetings be omitted." So that the annual meetings of 1899, 1901, and 1903, were skipped and the revenue saved from not holding these three sessions paid the debt.

### STATE CAPITOL.

On November 27, 1900, the Grand Lodge was called in special session to lay the corner-stone of the new Arkansas State Capitol. Harry H. Myers, Grand Master, presided.

### ROLL OF THE DEAD.

The Grand Lodge of 1902 adopted a very touching custom of calling the roll of the departed Past Grand Masters at the opening of the Grand Lodge, and giving the Funeral Grand Honors in their memory.

### MASONIC HOME.

In 1903 the editor of the Masonic Trowel called attention to the need of a home for the orphans of Masons in Arkansas.

In the January, 1904, issue of the Trowel, J. E. Thornburgh, writer of the "Ringlets" in the Masonic Trowel, requested expressions from Masons of Arkansas as to whether a Masonic Home was desired or not.

In response, the April (1904) Trowel contained two very excellent letters in favor of the Home, one from Brother Oscar Meek, Witt Springs, and the other from

Brother Jacob Trieber, Little Rock. Each made suggestions as to the plan of establishing and running the institution.

In the April (1904) Trowel there was a report of the first money raised in anticipation of the project to build a Home. It was one hundred dollars raised by Esther Chapter, O. E. S., Little Rock. Soon thereafter, Magnolia Lodge, Little Rock, made an appropriation of \$25.00 and Bethel Lodge at Gravette, \$5.00, for the same purpose.

At the session of the Grand Lodge of November, 1904, Grand Master John T. Hicks discussed the subject at length in his address and recommended the appointment of a commission to take preliminary steps for the establishment of a Home for unfortunate Masons, their widows and orphans, and report at the next Grand Lodge.

At the same session, Grand Secretary Fay Hempstead called attention to the subject, in his report, and urged action.

The subject was referred to a special committee composed of C. A. Bridewell, Jacob Trieber, C. E. Rosenbaum, George T. Sparks, and E. A. McCulloch. The committee reported that the time of the meeting of the Grand Lodge was too limited for them to duly consider the matter, and asked that the committee be given authority to report to the next session of the Grand Lodge, which was granted.

At the session of 1905, the committee presented an Edict for the establishment of an Orphans' Home. It provided for competitive bids for its location. The Edict was adopted, and C. A. Bridewell, George Thornburgh, and J. A. Kennerly were chosen to nominate five Trustees for the "Masonic Orphans' Home." They nominated as follows: For one year, John T. Hicks; for two years, John Q. Wolfe; for three years, Charles E. Rosenbaum; for four years, S. T. Rowe, and for five years, C. A. Bridewell.

The Edict provided that the Grand Chapter of the Order of the Eastern Star should have two members on



the Board of Trustees and Mrs. Julia M. Gill and Mrs. Alice Brouse were chosen as such members.

The Trustees, after duly considering the inducements offered by various towns and cities, located the institution at Batesville, on a commanding site overlooking a beautiful valley.

On September 30, in the presence of a large number of Masons and others, the Orphans' Home was dedicated. The Grand Lodge was opened in one of the rooms of the Home, after which a procession was formed, headed by the band from the I. O. O. F. Orphans' Home, and made a circuit of the building, halting at the front, where the dedicatory services were held. The invocation was by George Thornburgh, acting Grand Chaplain; the presentation of the Home by C. E. Rosenbaum, President, to E. A. McCulloch, Grand Master, who accepted the building in the name of the Grand Lodge. Brothers C. A. Bridewell, S. M. Casey, John T. Hicks, and Fay Hempstead, delivered addresses.

The money necessary to furnish the Home was donated in response to the call of Brother Rosenbaum, by Lodges, Eastern Star Chapters, and other subordinate Masonic bodies.

The Royal Arch Grand Chapter and the Grand Commandery Knights Templar have been generously liberal in appropriating money to furnish and support the Home.

The Grand Lodge of 1910 changed the name from "Masonic Orphans' Home" to "Masonic Orphans' Home and School."

### THE RITUAL.

The esoteric or secret ceremony of a Lodge or other Masonic body is called the "Ritual." In Arkansas and most other jurisdictions no part of the Ritual of the first three degrees can be written, not even in cypher or characters, but must be contained in the faithful breast, and communicated by the instructive tongue. In the infancy of the symbolic system, the secrets of the Order were com-

municated in such form of language as the presiding officer could command. If he was gifted, and his mind was well stored with the lessons of Masonry, his explanations would be full and interesting. If, on the other hand, he was not so gifted, his work would be lacking. Simultaneously with the publication of the book of Constitutions, Dr. Anderson, assisted by Dr. DeSaguliers, arranged the lectures for the first time, in the form of questions and answers. The questions of the first lecture extended to great length, but the replies were short. The second was shorter, and the third contained only a few questions. The Grand Lodge of England adopted these forms and ordered them to be given in all the Lodges. In a few years the imperfections of these lectures called for revision. This was accomplished in 1732, by Martin Clare, an eminent Mason. Clare's amendments consisted of a few moral and spiritual admonitions and the insertion of a simple allusion to the human senses and to Jacob's ladder.

A few years later, Thomas Dunckerly, a very intelligent Mason, improved the lectures. Among other things he gave to the theological ladder its three most important rounds. Dunckerly's lectures were improved somewhat in 1763, by Rev. William Hutchinson. Hutchinson introduced the three pillars—wisdom, strength, and beauty—as supports of a Lodge. He also introduced the cardinal virtues—prudence, fortitude, temperance, and justice.

In 1772, the lectures were revised and greatly improved by William Preston. At the union of the two Grand Lodges of England in 1813, a committee was appointed of which Dr. Henning was the chairman, who compiled the form now generally used in English Lodges, and known as the Henning lectures.

The Henning lectures differ widely from those of Preston, and from all others previously introduced. A few of these differences may properly be mentioned. English Lodges are now dedicated to Moses and Solomon, instead of to the two Saints John, as before, and their Ma-

sonic festival falls on the Wednesday following St. George's Day—April 23—that Saint being the Patron of England. The symbolic working tools of an E. A. are "a 24-inch rule, a gavel, and a chisel." Those of a M. M. are "a pair of compasses, a skirret, and a pencil." The ornaments of a M. M.'s Lodge are "a porch, a dormer, and a stone pavement." The verbal ritual of Preston was introduced into this country by two English brethren, who had been members of one of the principal Lodges of instruction in London, one of whom was Eason. Eason communicated the lectures to Thomas Smith Webb, an accomplished and distinguished Mason of New England, and to Washburn.

Webb found it necessary to make quite a number of changes in the Preston work, to make it conform to the work as then done in this country. No name is better known to American Masonic history than that of Webb, who was the inventor of the work as now done in this country. He was largely instrumental in separating the Royal Arch degrees from the Blue Lodge degrees, and putting them into a system called the Capitular.

Brother Washburn sat side by side with Webb in learning the lectures as brought from England by Eason.

Brother Samuel Reed, an eminent Mason, of Cincinnati, Ohio, and many years Grand Lecturer of Ohio, received from Brother Washburn the Preston-Webb work. In 1850, Brother E. H. English, as Grand Master of the Grand Lodge of Arkansas, invited Brother Reed to come to Arkansas and teach the work. Brother Reed accepted the invitation, and with Brothers English, Whitfield, and Somerville, visited a large number of the Lodges, thoroughly teaching and instructing them. The Grand Lodge of Arkansas, at its meeting in November, 1850, adopted the work as communicated by Brother Reed, and it is the work and lectures now taught in Arkansas, with some changes.

We trace the Arkansas work from the fountain head as follows: Anderson and DeSaguliers, the authors in

England, through Dunckerly and Hutchinson to Preston. From Preston across the ocean by Eason to Webb and Washburn in America; from Washburn to Reed and Reed to English, Whitfield, and Somerville. George A. Dannelly, for many years Grand Lecturer, learned the work from English and taught it to John M. Oathout, who as Grand Lecturer many years, gave it to the Lodges and to his successor, Baker Clark, the present efficient and justly popular Grand Lecturer. Brothers Oathout and Clark had the approval of the Custodians of the Secret Work before they were allowed to teach it. (See Secret Work and Custodians.)

### MONITOR.

A monitor is one who gives advice or instruction. A Masonic Monitor is a book which contains the exoteric or written portions of the ceremonies, called the Monitorial part.

Among the first Monitors were those of Preston in 1772, Webb in 1797, Cross in 1819, Mackey in 1852, and Sickles in 1866.

This writer has one of the old Monitors written by Webb, in 1815. In the preface to this old Monitor, he says:

“The observations, upon the first three degrees, are, many of them, taken from Preston’s Illustrations of Masonry, with some necessary alterations. Preston’s distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the mode of working in America, they are differently arranged in this work.”

In Arkansas, until 1902, several Monitors were in use, mainly Mackey’s and Sickles’s. The Grand Lodge, which met in November, 1902, adopted the following resolution:

“*Resolved*, That Brother George Thornburgh be requested to prepare a Monitor, which shall be adopted as the Monitor of this Grand Lodge. When the proposed

Monitor is approved by the Custodians of the Work, the Grand Lecturer, and the Grand Master, the Grand Master shall be authorized to recommend it to the Lodges.”

The Monitor prepared in response to this resolution was adopted by the Grand Lodge of 1904 as the exclusive Monitor for this Jurisdiction.

GRAND LODGE OFFICERS.

GRAND MASTERS OF THE GRAND LODGE OF ARKANSAS.

Year Elected.	Name.	Business.	Residence When Elected.
1838	William Gilchrist*	Lawyer.....	Little Rock
1839	William Gilchrist*	Lawyer.....	Little Rock
1840	O. Evans*	Merchant.....	Fayetteville
1841	Alden Sprague*	Physician.....	Little Rock
1842	Alden Sprague.....	Physician.....	Little Rock
1843	Samuel Mitchell*	Planter.....	Arkansas County
1844	Joseph Grubb*	Carpenter.....	Little Rock
1845	James McVicar.....	Stone Cutter.....	Little Rock
1846	Benjamin P. Jett*	Physician.....	Washington
1847	D. J. Baldwin*	Lawyer.....	Little Rock
1848	R. P. Pulliam*	Lawyer.....	Fayetteville
1849	E. H. English*	Lawyer, Chief Justice.....	Little Rock
1850	E. H. Whitfield*	Farmer, Physician.....	Camden
1851	E. H. Whitfield*	Farmer, Physician.....	Camden
1852	L. E. Barber*	Lawyer, Clerk Supreme Court.....	Little Rock
1853	L. E. Barber*	Lawyer, Clerk Supreme Court.....	Little Rock
1854	Nat G. Smith*	Planter.....	Tulip
1855	Nat G. Smith*	Planter.....	Tulip
1856	D. F. Armstrong*	Physician.....	Gally Rock
1857-58	L. E. Barber*	Lawyer, Clerk Supreme Court.....	.....
1859-68	E. H. English*	Lawyer, Chief Justice.....	.....
1869	W. D. Blocher*	Newspaper Manager.....	Little Rock
1870	S. W. Williams*	Lawyer.....	Little Rock
1871	S. W. Williams*	Lawyer.....	Little Rock
1872	E. R. Duval*	Physician.....	Fort Smith
1873	G. A. Dannelly*	Minister, M. E. Church, South.....	Searcy
1874	M. L. Bell*	Lawyer.....	Pine Bluff
1875	M. L. Bell*	Lawyer.....	Pine Bluff
1876	M. M. McGuire*	Editor.....	Dardanelle
1877	J. F. Hill*	Merchant.....	Clarksville
1878	George Thornburgh.....	Lawyer, Editor.....	Powhatan
1879	George Thornburgh.....	Lawyer, Editor.....	Powhatan
1880	J. H. Van Hoose*	Insurance.....	Fayetteville
1881	George E. Dodge*	Lawyer.....	Little Rock
1882	Logan H. Roots*	Banker.....	Little Rock
1883	John J. Sumpter*	Lawyer.....	Hot Springs
1884	W. H. H. Clayton.....	Lawyer.....	Pine Bluff
1885	T. C. Humphrey.....	Lawyer.....	Paris
1886	W. H. Gee*	Banker.....	Dardanelle
1887	W. H. Gee.....	Banker.....	Dardanelle
1888	R. H. Taylor.....	Physician.....	Hot Springs
1889	J. W. Sorrells*	Physician.....	Mansfield
1890	W. K. Ramsey*	Banker.....	Camden
1891	C. A. Bridwell.....	Lawyer.....	Hope
1892	R. J. Laughlin*	Insurance.....	Bentonville
1893	J. M. Harkey*	Merchant.....	Russellville
1894	N. P. Richmond.....	Lawyer.....	Malvern

Year Elected.	Name.	Business.	Residence When Elected.
1895	A. G. Washburn.....	Minister, Baptist Church.....	Waldron
1896	C. C. Ayres.....	Merchant.....	Fort Smith
1897	J. B. Baker.....	Lawyer.....	Melbourne
1898	Robert M. Smith*.....	Railway Agent.....	Hot Springs
1900	Harry H. Myers.....	Lawyer.....	Brinkley
1902	John T. Hicks.....	Lawyer.....	Searcy
1904	Styles T. Rowe*.....	Lawyer.....	Greenwood
1905	A. B. Grace.....	Lawyer.....	Pine Bluff
1906	Jacob Trieber.....	Lawyer, U. S. Judge.....	Little Rock
1907	M. W. Greeson.....	Lawyer.....	Prescott
1908	E. A. McCulloch.....	Lawyer, Chief Justice.....	Marianna
1909	A. J. Witt.....	Lawyer.....	Pocahontas
1910	F. G. Lindsey.....	Lawyer.....	Bentonville
1911	Mark P. Olney.....	Merchant.....	Mena
1912	W. T. Hammock.....	Lawyer.....	Quitman
1913	David I. Mills.....	Druggist.....	Pine Bluff

\*Dead.

#### GRAND LECTUREES OF THE GRAND LODGE OF ARKANSAS.

1841-43.....	William Gilchrist*	1867	M. L. Bell*
1844 .....	B. J. Baldwin*	1868	S. W. Williams*
1845 .....	J. M. Smith*	1869	E. H. English*
1846 .....	J. A. Watson*	1870-71.....	M. L. Bell*
1851-52.....	W. H. Sutton*	1872	G. A. Dannelly*
1853 .....	W. D. Lee*	1873	J. W. Rison*
1855-56.....	E. H. English*	1874	E. H. English*
1857 .....	E. H. Whitfield*	1875	G. A. Dannelly*
1858 .....	Ben Blakeney*	1876	S. W. Williams*
1859 .....	W. S. Leake*	1877-84.....	G. A. Dannelly*
1860 .....	E. H. Whitfield*	1885-86.....	Clem McCulloch*
1861 .....	Ben Blakeney*	1887-89.....	D. B. Warren*
1862 .....	E. H. Whitfield*	1890-91.....	G. A. Dannelly*
1863-65.....	A. B. Williams*	1892-1911.....	John M. Oathout*
1866 .....	E. H. Whitfield*	1912	Baker Clark

\*Dead.

#### GRAND ORATORS OF THE GRAND LODGE OF ARKANSAS.

1845 .....	B. F. Truslow*	1877	Fay Hempstead
1852 .....	G. C. Watkins*	1878	R. E. Salle*
1853 .....	A. A. Smith*	1879	George E. Dodge*
1854 .....	S. G. Smith*	1880	T. C. McRae
1855 .....	W. K. Patterson*	1881	W. H. H. Clayton
1856 .....	G. A. Gallagher*	1882	John M. Hewitt*
1857-58.....	E. H. English*	1883	S. W. Williams*
1859 .....	C. B. Mitchell*	1884	R. H. Taylor
1860 .....	W. H. Sutton*	1885	D. D. Leach
1861 .....	W. P. Lemoyne*	1886	W. M. Mellette*
1862 .....	R. W. Johnson*	1887	P. D. McCulloch, Jr.
1863 .....	W. H. Sutton*	1888	W. A. Clement*
1864 .....	Albert Pike*	1889	C. C. Hamby
1865 .....	G. A. Dannelly*	1890	P. D. McCulloch, Jr.
1866 .....	J. R. Eakin*	1891	A. F. Mayberry
1867 .....	S. W. Williams*	1892	C. A. Bridewell
1868 .....	D. Nichols*	1893	John T. Hicks
1869 .....	M. L. Bell*	1894	H. H. Myers
1870 .....	O. C. Gray*	1895	John T. Hicks
1871 .....	D. McCrae*	1896	S. T. Rowe*
1872 .....	George E. Dodge*	1897	Edgar E. Bryant*
1873 .....	L. H. Roots*	1898	W. R. Chestnut
1874 .....	George Thornburgh	1900	W. T. Hammock
1875 .....	M. M. McGuire*	1902	F. O. Butt
1876 .....	W. H. Howes*	1904	F. G. Lindsey

1905 .....	R. A. Rowe	1910 .....	Tillman Parks
1906 .....	W. S. Chastain	1911 .....	H. M. Mayes
1907 .....	M. J. Manning	1912 .....	G. W. Wells
1908 .....	Pitt Holmes	1913 .....	Otis T. Wingo
1909 .....	S. M. Casey		

\*Dead.

**GRAND TREASURERS OF THE GRAND LODGE OF ARKANSAS.**

1838-39.....	A. Sprague*	1864 .....	John Burt*
1840 .....	J. McVicar*	1865-66.....	Jacob Ash*
1841 .....	W. Gilchrist*	1867-76.....	R. L. Dodge*
1842 .....	R. C. Byrd*	1877-88.....	George H. Meade*
1843 .....	T. Parsell*	1889-94.....	Fred Kramer*
1844 .....	R. L. Dodge*	1895-1904.....	P. K. Roots
1845-46.....	L. Snapp*	1905-09.....	C. E. Rosenbaum
1847-63.....	R. L. Dodge*	1910 to present.....	F. W. Tucker

\*Dead.

**GRAND SECRETARIES OF THE GRAND LODGE OF ARKANSAS.**

1838-39.....	G. C. Watkins*	1863 .....	W. H. Etter*
1840 .....	J. A. Simpson*	1864 .....	J. Montgomery*
1841 .....	James Lawson*	1865 .....	T. D. Merrick*
1842-43.....	John Morris*	1866-68.....	W. D. Blocher*
1844 .....	D. J. Baldwin*	1869-80.....	L. E. Barber*
1845-60.....	T. D. Merrick*	1881 to present.....	Fay Hempstead
1861-62.....	Jacob Ash*		

\*Dead.

**PRESENT GRAND OFFICERS OF THE GRAND LODGE.**

David I. Mills.....	Grand Master
C. E. Rosenbaum.....	Deputy Grand Master
L. P. Kemper.....	Grand Senior Warden
J. S. Reamey.....	Grand Junior Warden
Baker Clark.....	Grand Lecturer
Otis Wingo.....	Grand Orator
F. W. Tucker.....	Grand Treasurer
Fay Hempstead.....	Grand Secretary
Milton Winham.....	Grand Senior Deacon
G. W. Wells.....	Grand Junior Deacon
F. N. Brewer.....	Grand Chaplain
W. I. Whitwell.....	Grand Tyler

There are 557 Lodges and 22,500 members in Arkansas.

## CAPITULAR MASONRY IN ARKANSAS.

In 1841 the General Grand High Priest of the United States issued his dispensation for Far West Chapter at Fayetteville, Washington County, Arkansas. The petitioners for the Chapter were Rev. Joel Haden, Samuel Harris, William Shoman, Onesimus Evans, Thomas J. Pollard, Richard P. Pulliam, Alfred A. Stirman, Thomas Bean, and Abraham Whinnery.

In 1842 a charter was granted Far West Chapter by the General Grand Chapter, and thus was Royal Arch Masonry planted in Arkansas.

On the 21st day of June, 1844, Union Chapter, at Little Rock, was established by dispensation issued by the General Grand King of the United States, Joseph K. Stapleton, to George P. Lemmon as High Priest, Joseph Grubb as King, and C. J. Krebs as Scribe. On the 13th day of September, 1844, the charter to Union Chapter was granted.

Friendship, Union County, and Whitfield at Camden were next organized.

### GRAND CHAPTER.

On the 28th of April, 1851, a convention of the Chapters was held for the purpose of organizing a Grand Chapter for the State of Arkansas. Three Chapters, by their representatives, were present, viz:

Union Chapter, by E. H. English, High Priest; Albert Pike, King, and C. J. Krebs, Scribe.

Friendship Chapter, by F. Courtney, High Priest; D. J. Baldwin, proxy for King, and W. H. Hines, Scribe.

Whitfield Chapter, by E. H. Whitfield, High Priest; C. C. Scott, King, and James A. Warren, Scribe.

The convention elected E. H. English Grand High Priest; Franklin Courtney, Deputy Grand High Priest;



C. C. Scott, Grand King; Albert Pike, Grand Scribe; L. E. Barber, Grand Secretary, and R. L. Dodge, Grand Treasurer. The officers were installed by Companion E. H. Whitfield. A constitution was adopted and Far West Chapter was invited to unite. The convention then adjourned and the Grand Chapter, after one day's session, closed until its next regular convocation.

Far West Chapter, though not represented, was understood to be in sympathy with the organization of the Grand Chapter, and it was accordingly given its proper place as the first Chapter organized in the State, and the Chapters were therefore numbered as follows: Far West, No. 1; Union, No. 2; Friendship, No. 3, and Whitfield, No. 4.

Far West Chapter is still alive and in a prosperous condition, having 122 members. Union Chapter is also still active and very prosperous, having a membership of 248. Friendship No. 3, which was located at El Dorado, Union County, was moved to Lisbon, Union County. It was represented the last time in 1870, by J. A. Morgan, High Priest. After that it failed to pay dues and its charter was taken from it by order of the Grand Chapter of 1874. Whitfield No. 4 seems to have had a rough road to travel, for in 1867 I find that a dispensation was granted to E. H. Whitfield, W. H. Browning, J. T. Bearden, and others, for another Chapter in Camden, to be called English Chapter. It was granted a charter by the Grand Chapter of 1867, and numbered 38. E. H. Whitfield, for whom Whitfield Chapter was named, was the High Priest of English Chapter; W. H. Browning, King; John T. Bearden, Scribe; E. A. Warren, Jr., Captain of the Host, and C. A. Bridewell, Principal Sojourner. English Chapter surrendered its charter in 1872.

Evidently there had been divisions among the Royal Arch Masons at Camden, which resulted in the organization of English Chapter and which were doubtless, by the use of the Masonic Trowel, cemented, and English Chap-

ter was allowed to go out of existence, and by request of its members, its jewels and property were turned over to Whitfield Chapter. Whitfield Chapter prospered for a number of years, when perhaps for lack of a leader in this special branch of Masonry, interest waned. In 1910 a misunderstanding developed between the Chapter and the Grand Chapter, which resulted in the arrest of the charter of Whitfield Chapter by the Grand Chapter of 1911. At the time it had about 30 members, among whom were some of the best Masons in and about Camden.

The Chapter at Van Buren is numbered 3, which is unfortunate, as it indicates that it was the third Chapter to be organized in the State. The fact is that it was organized after many others. The Chapters which followed in the order of their establishment, after the four original Chapters, were:

Des Arc Chapter No. 5, at Des Arc. (Dead.)

Eureka Chapter No. 6, Pigeon Hill, Union County. (Dead.)

Lafayette Chapter No. 7, at Pine Bluff.

Bellevue Chapter No. 8, Fort Smith.

Batesville Chapter No. 9, Batesville.

Woodlawn Chapter No. 10, Woodlawn, Ouachita County. (Dead.)

Magnolia Chapter No. 11, Magnolia. (Dead. There is a Chapter at Magnolia but it was organized in later years.)

Olive Chapter No. 12, Berlin, Ashley County. (It is now at Hamburg.)

Monticello Chapter No. 13, Monticello. (Dead. There is a Chapter at Monticello but it was organized later.)

Warren Chapter No. 14. (Dead.)

Lamartine Chapter No. 15, Lamartine, Columbia County. (Dead. This number, 15, was given to Bentonville Chapter, which was organized many years later.)

Hood Chapter No. 16, Forrest Home, Monroe County. (Name changed to "Forrest Home" and moved to Clarendon.)

Gray Chapter No. 17, Princeton, Dallas County. (Dead.)

Paraclifta Chapter No. 18, Paraclifta, Sevier County. (Dead.)

Tillman Chapter No. 19, Searcy. (Dead.)

Huntsville Chapter No. 20, Huntsville, Madison County. (Dead.)

Merrick Chapter No. 21, Arkadelphia.

Falcon Chapter No. 22, Falcon, Columbia County. (Dead.)

Washington Chapter No. 23, Washington, Hempstead County. (Now at Hope.)

Hill Chapter No. 24, Center Point. (Now at Nashville.)

Branson Chapter No. 25, Selma, Drew County. (Dead.)

Stony Point Chapter No. 26, Stony Point, White County. (Dead.)

Western Star Chapter No. 27, Hampton, Calhoun County. (Dead.)

Austin Chapter No. 28, Austin, Lonoke County. (Dead.)

Barber Chapter No. 29, South Fork, Clark County. (Now at Gurdon.)

Quitman Chapter No. 30, Quitman.

Oriental Chapter No. 31, Hamburg. (Dead. Number 31 was given to Lonoke Chapter at Lonoke.)

Dover Chapter No. 32, Dover, Pope County. (Dead.)

Atlanta Chapter No. 33, Atlanta, Columbia County. (Dead.)

Pythagoras Chapter No. 34, Powhatan, Lawrence County. (Dead.)

El Dorado Chapter No. 35, El Dorado. (Dead. There is a Chapter at El Dorado but it was organized in recent years.)

Springfield Chapter No. 36, Springfield, Conway County. (Dead.)

Augusta Chapter No. 37, Augusta.

English Chapter No. 38, Camden. (Dead. Number 38 given to Prescott Chapter.)

Dalcho Chapter No. 39, Ebenezer, Hempstead County. (Dead.)

Jackson Chapter No. 40, Jacksonport. (Now at Newport.)

Mineral Springs Chapter No. 41, Mineral Springs, Howard County. (Dead.)

Blocher Chapter No. 42, Portland, Ashley County. (Dead.)

Mountain Home Chapter No. 43, Mountain Home. (Now at Cotter.)

Southwest Chapter No. 44, Bright Star.

Providence Chapter No. 45, Mount Moriah, Ouachita County. (Dead.)

Helena Chapter No. 46, Helena.

Hot Springs Chapter No. 47, Hot Springs.

A. H. Reynolds Chapter No. 48, DeWitt. (Dead.)

Clarksville Chapter No. 49, Clarksville.

Rural Chapter No. 50, Evening Shade.

This brings the list up to the end of the year 1870.

At the close of the Civil War, the Chapters, like all the other Masonic bodies, were found to be in bad condition, many of them in fact extinct.

At the first session of the Grand Chapter, after peace had been declared, October, 1866, only twelve Chapters were represented, as follows:

Union Chapter No. 2, by E. H. English and J. P. Karns.

Whitfield Chapter No. 4, by E. H. Whitfield and W. N. Hill.

Eureka Chapter No. 6, by J. W. Hill.

Lafayette Chapter No. 7, by M. L. Bell.

Bellevue Chapter No. 8, by H. P. Nickerson.

Batesville Chapter No. 9, by A. M. Sawyer.

Woodlawn Chapter No. 10, by B. F. Riddick.

Gray Chapter No. 17, by M. M. Duffey and F. J. Cameron.

Tillman Chapter No. 19, by George A. Dannelly, I. M. Moore, and Will Hicks.

Washington Chapter No. 23, by J. R. Eakin and T. H. Simms.

Branson Chapter No. 25, by T. S. Newman.

Austin Chapter No. 28, by W. K. Dobbins.

The Grand Officers present were L. E. Barber, Grand High Priest; Louis George, Grand Treasurer, and James Tunnah, Grand Sentinel. The other officers had either died or were absent for other reasons.

E. H. Whitfield was appointed Grand King; W. K. Dobbins, Grand Scribe; W. D. Blocher, Grand Secretary; E. H. English, Grand Captain of the Host; T. S. Newman, Grand Principal Sojourner; F. J. Cameron, Grand Royal Arch Captain; I. M. Moore, Grand Master Third Veil; J. P. Karns, Grand Master Second Veil, and J. E. Thompson, Grand Master First Veil.

All of these Grand Officers and all the representatives have passed to the Great Beyond, except Thomas H. Simms, who at that time lived at Washington, but now (1914) lives at Texarkana.

The Grand High Priest made feeling reference to the action of the General Grand Chapter, which had just met and adopted resolutions opening its arms to the return of the Southern Grand Chapters on an equal footing and without the slightest reference to the separation occasioned by the terrible war.

Of the twelve Chapters represented at that time, Union No. 2, Batesville No. 9, and Washington No. 23 only are living. The receipts of the Grand Chapter that

year were \$220.00 of which \$126.00 had been spent, leaving \$94.00 in the treasury. That was economic management.

### CRYPTIC DEGREES APPENDED.

The Grand Chapter, at its session of 1877, in the interest of Council Masonry in Arkansas, passed a resolution requesting the General Grand Chapter to allow the Grand Chapter of Arkansas to assume jurisdiction of the Cryptic degrees. (The reasons and the details will be found more fully recorded under the head of "Grand Council.")

The General Grand Chapter decided that it had no jurisdiction over the Council degrees, and that our Grand Chapter could do as it pleased; so, on January 11, 1879, the Grand Chapter assumed the jurisdiction of the Council degrees, which it maintained until November 19, 1881. (See Arkansas Cryptic History.)

In 1892, a resolution was adopted, which provided that the Grand Council should appoint a Grand Lecturer to visit and teach the Chapters.

In 1896, the Grand Chapter passed a resolution providing that two substitutes might be used in the Royal Arch Degree.

In 1896, the death of Frederick Kramer was reported, and the appointment of John Brodie to fill the vacancy. Brother Brodie has been reelected regularly ever since. He is one of the best known and most enthusiastic Masons in Arkansas. He has passed the chair in his Lodge, Chapter, and Commandery. He is an active worker in the Scottish Rite, having been honored with the thirty-third degree.

At the Grand Chapter of 1910, George Thornburgh, John T. Hicks, and E. A. McCulloch were appointed to take the necessary steps to have the Grand Chapter incorporated. They reported at the Grand Chapter of 1911 that they had prepared a bill to be presented to the Legislature, which was introduced into the State Senate by Honorable W. C. Rogers, a Royal Arch Mason, and was taken

charge of in the House of Representatives by Honorable D. E. Barker, a member of the Craft. It was approved by the Governor May 10, 1911, but by its terms it did not go into effect until November 23, 1911. The corporate name is "The Grand Royal Arch Chapter of Arkansas."

## HOME FOR AGED MASONS AND DESTITUTE WIDOWS.

At the Grand Chapter of 1910, Companion Fay Hempstead offered a resolution to appropriate \$2,000.00 to be added to any fund that might thereafter be created by the Grand Lodge for the erection of a home for aged afflicted Masons and destitute widows. The resolution was adopted.

At the Grand Lodge of 1911, Grand Master F. G. Lindsey strongly recommended that steps be taken to build a suitable home for aged, indigent Masons and their wives and widows. Since that, nothing further has been done or said about it.

## GRAND CHAPTER OFFICERS.

### GRAND HIGH PRIESTS OF THE GRAND CHAPTER.

1850	.....E. H. English*	1889	.....Samuel Peete*
1851	.....H. D. Marr*	1890	.....C. N. Rix
1852	.....T. D. Merrick*	1891	.....Fay Hempstead
1853-54	.....Albert Pike*	1892	.....J. M. Pinnell*
1855-56	.....Luke E. Barber*	1893	.....John C. Bone
1857-58	.....E. H. English*	1894	.....J. M. Harkey*
1859	.....T. D. Merrick*	1895	.....J. H. Roten
1860	.....E. H. Whitfield*	1896	.....George P. Taylor*
1861-68	.....Luke E. Barber*	1897	.....A. B. Grace
1869-70	.....E. H. English*	1898	.....J. H. Kennerly
1871-72	.....G. A. Dannelly*	1899	.....J. S. Westerfield
1873-74	.....S. W. Williams*	1900	.....T. H. Jones*
1875-76	.....E. R. Duval*	1901	.....R. M. Carter
1877	.....J. W. Jordan*	1902	.....J. B. Baker
1878-79	.....M. M. McGuire*	1903	.....G. J. Klock*
1880	.....George Thornburgh	1904	.....J. R. Donnell
1881	.....C. H. Stone	1905	.....N. P. Richmond
1882	.....John J. Sumpter*	1906	.....John T. Hicks
1883	.....G. L. Kimball*	1907	.....S. H. Davidson*
1884	.....L. H. Roots*	1908	.....R. B. Hogin*
1885	.....J. H. Van Hoose*	1909	.....J. L. Davis
1886	.....W. W. Garland*	1910	.....Mark P. Olney
1887	.....W. K. Ramsey*	1911	.....John M. Oathout*
1888	.....W. H. Gee*	1912	.....Robert Liddell

\*Dead

**GRAND TREASURERS OF THE GRAND CHAPTER.**

1850-52.....	R. L. Dodge*	1862 .....	R. S. Yerkes*
1853-56.....	A. W. Webb*	1863-68.....	Louis George*
1857-58.....	J. H. Newbern*	1869-76.....	R. L. Dodge*
1859 .....	C. McPherson*	1877-89.....	G. H. Meade*
1860 .....	R. S. Yerkes*	1890-95.....	Fred Kramer*
1861 .....	Louis George*	1896 to present.	John Brodie

\*Dead

**GRAND SECRETARIES OF THE GRAND CHAPTER.**

1850-53.....	Luke E. Barber*	1865 .....	T. D. Merrick*
1854 .....	J. E. Reardon*	1866-68.....	W. D. Blocher*
1855-57.....	A. S. Huey*	1869-80.....	L. E. Barber*
1858-59.....	W. L. D. Williams*	1881-98.....	James A. Henry*
1860 .....	J. W. Findley*	1899 to present.	John C. Bone
1861-64.....	G. W. McCown*		

\*Dead.

**PRESENT OFFICERS OF THE GRAND CHAPTER.**

W. R. Chestnut.....	Grand High Priest.
Z. N. Short.....	Deputy Grand High Priest.
Durand Whipple.....	Grand King.
Allen Winham.....	Grand Scribe.
John Brodie.....	Grand Treasurer.
John C. Bone.....	Grand Secretary.
F. E. Taylor.....	Grand Chaplain.
T. J. Woods.....	Grand Captain of the Host.
David I. Mills.....	Grand Principal Sojourner.
E. A. McCulloch.....	Grand Royal Arch Captain.
N. C. McCrary.....	Grand Master Third Veil.
G. B. Johnson.....	Grand Master Second Veil.
James W. Oglesby.....	Grand Master First Veil.
E. G. Schoonover.....	Grand Marshal.
W. I. Whitwell.....	Grand Sentinel.
F. E. Taylor.....	Grand Lecturer.

There are now 85 Chapters and 4,350 members in the state.



## HIGH PRIESTHOOD IN ARKANSAS.

The Order of High Priesthood is conferred on those who are elected to preside over Royal Arch Chapters. Formerly three regularly anointed High Priests could meet anywhere and form a Council and confer the Order. There was no organization, either subordinate or Grand, in Arkansas for many years.

The first regular Council held in the State was at Little Rock, January 17, 1853, presided over by Samuel Reed, with William H. Field, Vice President, and A. W. Webb, Recorder. Companions English and Merrick were then anointed. The next Council was February 16, 1853, at which L. E. Barber was anointed. Other meetings were held irregularly as occasion demanded.

On November 6, 1867, the following named, who had received the Order, met at Little Rock to organize permanently, to wit: E. H. English and L. E. Barber, of Union Chapter No. 2; M. L. Bell, of Lafayette Chapter No. 7; J. W. Jordan, of Magnolia Chapter No. 11; P. R. Smith and C. W. Millerd, of Monticello Chapter No. 13; W. D. Neely, of Merrick Chapter No. 21; W. E. Mills, of Falcon Chapter No. 22; W. S. Whaley, of Branson Chapter No. 25; W. K. Dobbins, of Austin Chapter No. 28, and E. H. Whitfield, of English Chapter No. 38.

L. E. Barber was elected Chairman, and M. L. Bell, Secretary, and the Companions formed a Convention of High Priests.

### CONSTITUTION.

The following Constitution was adopted:

ARTICLE 1. This Council shall be known as "The Grand Council of the Order of High Priesthood for the State of Arkansas."

ARTICLE 2. The officers of this body shall be a M. E. Grand President, M. E. Grand Vice President, M. R. Grand Chaplain, E. Grand Recorder, E. Grand Treasurer, E.

Grand Master of Ceremonies, E. Grand Conductor, E. Grand Herald, E. Grand Steward.

ARTICLE 3. The annual meetings of this Grand Council shall be held during the annual sessions of the Grand Royal Arch Chapter of the State of Arkansas, at which time the officers shall be elected; but the M. E. Grand President may, at any time, call special meetings.

ARTICLE 4. Applicants may be elected to receive the Order of High Priesthood by petitioning the Grand Council in writing, and presenting satisfactory evidence that they are High Priests elect, or have served one term as such, in a just and legally constituted Chapter of Royal Arch Masons, working under *charter*. A fee of one dollar shall accompany the petition. (Amended in 1905 to include High Priests of U. D. Chapters.)

ARTICLE 5. Companions receiving the Order in this Council and anointed High Priests, who shall be elected to membership, may become members by signing the Constitution.

ARTICLE 6. All votes upon petitions shall be by secret ballot, and one negative shall be sufficient to reject.

ARTICLE 7. This Constitution may be amended at any annual meeting of the Grand Council, by unanimous consent of all the members present; but, if objection be made, the proposed amendment shall lie over until the next annual session, when it may be adopted by a vote of two-thirds of the members then present.

The convention then proceeded to the election of the officers for the ensuing year, and the following were duly elected:

- M. E. L. E. Barber, Grand President.
- M. E. C. W. Millerd, Grand Vice President.
- M. R. Peyton R. Smith, Grand Chaplain.
- E. M. L. Bell, Grand Recorder.
- E. W. K. Dobbins, Grand Treasurer.
- E. E. H. English, Grand Master of Ceremonies.
- E. J. W. Jordan, Grand Conductor.

E. W. D. Neely, Grand Herald.

E. W. S. Whaley, Grand Steward.

The officers took their stations as such, and the Grand Council of the Order of High Priesthood for the State of Arkansas was proclaimed as having been duly organized.

All of those Companions have departed this life. The last to cross over was W. K. Dobbins, who died June 24, 1904, in the eighty-third year of his age.

Companion C. H. Stone, of Camden, was anointed in the Grand Council of November 20, 1870, and is the oldest living member of the Order in this State.

George Thornburgh, the present Grand President, was anointed January 5, 1873, and is the second oldest living member.

L. E. Barber served as Grand President until his death in 1886, when Companion Sam W. Williams was elected President.

Companion Fay Hempstead, the present Grand Recorder, and Companion T. M. Horsfall, Grand Steward, were anointed in the Grand Council November 25, 1887. Companion Horsfall was elected Grand Steward November 18, 1892.

Companion F. E. Taylor, the present Grand Chaplain, was anointed in the Grand Council November 22, 1895.

By reason of the death of Companion Sam W. Williams, Companion George A. Dannelly was elected President at the Grand Council November 22, 1900, and George Thornburgh was elected Grand Vice President. At this session, Fay Hempstead was elected Grand Recorder, which position he still holds. Companion W. I. Whitwell, the present Grand Guard, was anointed at this session.

Companion J. R. Donnell, the present Grand Master of Ceremonies, was anointed about this time, but there is no record of the fact. The minutes of some of the sessions about that time did not give the names of those anointed.

Companion F. E. Taylor was elected Grand Chaplain in 1896, and served one year. In 1902 he was again elected, and has served regularly ever since.

N. P. Richmond was at the session of 1902 elected Grand Herald, which position he has held ever since. He was anointed in another jurisdiction.

A very important special convocation of the Order was held October 8, 1903. The General Grand Chapter, Royal Arch Masons of the United States, was in session at Little Rock at that time, and there were many members of the Order of High Priesthood in attendance from other States.

The Blue Lodge Hall in the Masonic Temple was entirely filled, as was also the gallery. The Grand Council was opened in due form, with officers present, as follows: George Thornburgh, as Grand President; T. H. Jones, as Grand Vice President; F. E. Taylor, Grand Chaplain; Charles Kantorowicz, Grand Treasurer; Fay Hempstead, Grand Recorder; S. D. Dodge, Grand Master of Ceremonies; J. R. Donnell, Grand Conductor; N. P. Richmond, Grand Herald; T. M. Horsfall, Grand Steward; G. J. Klock, Grand Guard.

The Order was conferred upon Past and Present High Priests of Chapters in Arkansas, as follows: W. T. Nisbet, M. E. Akin, S. Bacharach, William T. Hammock, Z. N. Short, N. C. McCrary, A. I. Roland, S. L. Joseph, and B. H. Crowley; and the following Companions, Past or Present High Priests of other jurisdictions, who were permitted to join the class by consent of proper officers of the Order in their respective jurisdictions, to wit: Frank B. Wilson, of Hope Chapter No. 6, Bristol, R. I.; James G. Knight, of Wagner Chapter No. 22, Indian Territory; William E. Schwahn, of Eau Claire Chapter No. 36, Eau Claire, Wis.; A. B. Andrews, Jr., of Raleigh Chapter No. 10, Raleigh, N. C.

The visiting Companions were greatly interested and very much pleased with the way the work is done in Arkansas.

Recorder Hempstead delighted the visitors with an exhibition of magnificent specimens of Arkansas fruits, displayed in the Commandery Hall. A sample was served to each guest.

At the regular session of the Grand Council, November 18, 1903, A. A. Rice, the present Grand Vice President, was anointed.

At the Council, November 23, 1905, George Thornburgh was elected Grand President, which position he continues to hold. Companion Dannelly was relieved on account of declining health. At this session the ceremony of presenting a Bible to each candidate was inaugurated, on motion of Companion Fay Hempstead.

The present officers of the Grand Council are: George Thornburgh, Grand President; A. A. Rice, Grand Vice President; F. E. Taylor, Grand Chaplain; M. E. Akin, Grand Treasurer; Fay Hempstead, Grand Recorder; Mark P. Olney, Grand Conductor; J. R. Donnell, Grand Master of Ceremonies; N. P. Richmond, Grand Herald; T. M. Horsfall, Grand Steward; W. I. Whitwell, Grand Guard.

## CRYPTIC MASONRY IN ARKANSAS.

This branch of the Order was introduced into the State, April 25, 1853, by a dispensation issued by Albert Pike, Deputy Inspector General Supreme Council Southern Jurisdiction Scottish Rite, to R. L. Dodge, Luther Chase, and W. H. Sutton, Little Rock, Ark., the name of Council being designated as *Occidental*. On the 22d day of May, 1853, a charter was granted by the Supreme Council Thirty-third Degree, Charleston, S. C. The charter says it is "Occidental Council No. 1 on the roll of the Supreme Council."

The next Councils organized were Adoniram No. 2, Camden; Cephas No. 3, Monticello; Friendship No. 4, Seminary; and Osiris No. 5, Fort Smith.

On the 6th of November, 1860, a convention was called to form a Grand Council for the State, at which the following proceedings were had:

"At a convention of Royal and Select Masters, convened at the Masonic Hall, Little Rock, on the 6th day of November, A. D. 1860, A. Dep. 2860, on invitation of the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the United States, for the purpose of forming a Grand Council of Royal and Select Masters:

"Illustrious Albert Pike, Thirty-third, M. P. Sovereign Grand Commander, was chosen President, and Companion R. M. Johnson, Secretary.

"Present, the following officers and members of Councils:

"Occidental Council No. 1, Little Rock, Luke E. Barber, Thrice Illustrious Master; R. L. Dodge, Illustrious Deputy Master; Thomas Parsell, Principal Conductor of the Work, and W. H. Sutton, Henry H. Hays, J. B. Groves, members.

"Adoniram Council No. 2, Camden, Edmund H. Whitfield, Thrice Illustrious Master.

“Friendship Council No. 4, Seminary, Samuel H. Bayless, Thrice Illustrious Master.

“Osiris Council No. 5, Fort Smith, R. M. Johnson, Representative.

“The convention resolved itself into a committee of the whole, and proceeded to form a constitution for the Most Puissant Grand Council of Royal and Select Masters of Arkansas.”

The convention then proceeded to elect officers, which resulted in the choice of Companion L. E. Barber, Grand Master; Companion E. H. Whitfield, Deputy Grand Master; Companion S. H. Bayless, Grand Illustrious Master; Companion W. H. Sutton, Grand Principal Conductor of the Work; Companion R. L. Dodge, Grand Treasurer; Companion E. H. English, Grand Recorder.

The convention, after installing the officers, adjourned its labors the same day.

The first meeting of the Grand Council Royal and Select Masters, after the close of the Civil War, was held November 3, 1866. The only regular Grand Officers present were E. H. English, Grand Master, and R. L. Dodge, Grand Treasurer. Six Councils were represented. Protem. officers were appointed as follows: William H. Sutton, Deputy Grand Master; John R. Eakin, Grand Illustrious Master; E. N. Hill, Grand Principal Conductor of the Work; W. D. Blocher, Grand Recorder; Will Hicks, Grand Captain of the Guard, and James Tunnah, Grand Sentinel.

Charters were granted to new Councils, as follows: Searcy No. 12, with Will Hicks as Thrice Illustrious Master; Batesville No. 23, with G. A. Dannelly, Thrice Illustrious Master, and English No. 14, with M. L. Bell, Thrice Illustrious Master.

It seems that Companion Albert Pike had visited Mackey, the eminent Masonic authority, to procure the correct Council Work, as it was resolved, “That the work and lectures, as given by Companion Albert G. Mackey to

Companion Albert Pike and illustrated in Occidental Council, be adopted as the work of this Grand Council.”

The returns of Councils showed that Woodlawn No. 4, located at Woodlawn, Ouachita County, was the largest in the State, having 110 members. Occidental, Little Rock, was next in size, with 75 members. Occidental at present has only a few more than Woodlawn had at that time. There was also a very flourishing Royal Arch Chapter at Woodlawn. It must have been a very prosperous community.

The Councils alive at that time were Occidental No. 1, Little Rock; Adoniram No. 2, Camden; Cephas No. 3, Monticello; Friendship No. 4, at Woodlawn; Osiris No. 5, at Fort Smith; Falcon No. 7, Falcon, Columbia County; Pike No. 8, Magnolia; Lamartine No. 9, Lamartine, Columbia County; St. John's No. 10, Arkadelphia; Berlin No. 11, Berlin, Ashley County; Searcy No. 12, Searcy; Batesville No. 13, Batesville; and English No. 14, Pine Bluff.

Of the thirteen Councils then in existence, only four are now living, to wit: Occidental, Osiris, Pike, and English.

The Grand Council of 1867 granted charters to Austin Council No. 15, Austin; Prairie Council No. 16, Des Arc, and Lee Council No. 17, El Dorado.

The Grand Council of 1868 granted a charter to Hiram Council No. 18, at Jacksonport (this Council died and another Hiram now exists at Arkadelphia), and Blakey Council No. 19, at Forrest Home, Monroe County (dead).

The Grand Council of 1869 granted charters to Ebenezer Council No. 20, Ebenezer, Hempstead County (dead); Dannelly Council No. 21, at Fayetteville, and Augusta Council No. 22 (dead).

At the session of 1870, the degrees were conferred in the Grand Council upon John J. Sumpter, A. Whittington, and William Sumpter of Hot Springs. John J. Sumpter afterward became Grand Master of the Grand Lodge.



The Grand Council of 1870 granted a charter for Hot Springs Council No. 23.

The Grand Council of 1872 granted charters for Forrest City Council No. 24 (dead), and Marianna Council No. 25.

The Grand Council of 1873 conferred the degrees upon George Thornburgh of Powhatan, Samuel Davidson of Evening Shade, and Thomas Orr of Bright Star. This Grand Council granted a charter to Brilliant Star Council No. 26, at Dardanelle (dead).

A convention was held October 11, 1873, at which a new constitution was adopted for the Grand Council. L. E. Barber was President, and John J. Sumpter, Secretary, of the convention.

At the Grand Council of 1876, M. M. McGuire, Grand Master, in his address declared the condition of Cryptic Masonry in Arkansas as gloomy. He said:

“Cryptic Masonry in our State is in a crippled and languishing condition; many of the Councils failed to make returns or to be represented; the treasury of the Grand Council is empty and the Grand Recorder without means to pay for printing our Proceedings.”

He reported that another effort was being made to have the Grand Encampment Knights Templar make the Council degrees a prerequisite to the Templar degrees, and he hoped that it might succeed, “as it is evident that something must be done to awaken interest and give life to our sublime but much neglected branch of the York Rite of Freemasonry. The Royal and Select degrees are certainly necessary to the completion of the Capitular degrees, and they are considered essential to qualify the applicant for the Order of Knighthood.” The Grand Encampment Knights Templar did not take the desired action.

At the Grand Council of 1877, a communication was received from the Grand Council of Mississippi, proposing to abolish Councils and Grand Councils, and confer the Council degrees in Royal Arch Chapters, and to do the

work of the Grand Council in the Grand Chapter, and asking our Grand Council to join them in such a movement. The Council Masons in Arkansas were ready for most any sort of a change, as apparently nothing could worse the condition of Cryptic Masonry in the State.

Osiris Council at Fort Smith adopted a resolution in which they said:

“Experience has clearly shown the impracticability of making the Cryptic degrees a separate organization. Osiris Council, after ten years’ earnest effort, has been barely able to maintain its organization. Therefore, it is the sense of this Council that the best interests of Capitular and Cryptic Masonry would be subserved by merging the Royal and Select Master degrees into the Chapter. If this cannot be done, then this Council recommends that the Grand Council dissolve its organization.”

The Grand Chapter had already passed a resolution asking the General Grand Chapter for permission to assume jurisdiction of the Council degrees, and a committee was appointed, composed of E. H. English, M. M. McGuire, and R. L. Dodge, to represent the Grand Council in formulating a plan for attaching the Council degrees to Chapters, and for transacting the business of the Grand Council in the Grand Chapter.

A like committee, composed of R. W. Johnson, John R. Eakin, and L. E. Barber, was appointed by the Grand Chapter, and at the session of 1878 the joint committee presented a plan.

The plan proposed, and which was adopted, was—

First. That any Chapter of Royal Arch Masons in the State may open a Council of Royal and Select Masters and the degrees be conferred therein, subsequent to the degrees of Royal Arch, the officers of the Chapter corresponding in rank to those of the Council.

Second. All the Royal Arch Masons, members of the Chapter at the date of the transfer, and all Royal Arch Masons subsequently exalted in the Chapter, may receive

the degrees in the Council appended thereto, without further ballot.

Third. Royal Arch Masons affiliating shall receive the degrees without further ballot.

Fourth. All Council Masons in good standing may sit in a Council appended to the Chapter, whether members of that Chapter or not.

Fifth. Where there are not enough Council Masons to convene a Council, in order to confer Council degrees, the degrees may be communicated on a sufficient number of Royal Arch Masons, members of the Chapters, to open a Council.

Sixth. The regular Council Ritual shall be used.

Seventh. Four dollars shall be the fee for the Council degrees.

Other provisions were that no dues should be charged for membership in the appended Council; when a Companion affiliated with the Chapter, if a Royal and Select Master, he was affiliated with the appended Council. This action of the Grand Chapter and the Grand Council wiped out of existence every Council in the State, and the Grand Council as well. And, strange to say, the plan was adopted in both Grand Chapter and Grand Council by unanimous vote. All Council work was done in the Chapter. Labor would be dispensed with in the Royal Arch degrees and opened in the Council degrees, then closed in the Council degrees and resumed in the Royal Arch. In the Grand Chapter, that body was called to refreshment and a Grand Council of Royal and Select Masters appendant was opened, and the officers of the Grand Chapter took the stations in Grand Council. When the Council work was finished, the Grand Council was closed and labor was resumed in the Grand Chapter. This condition existed until 1881.

In his address to the Grand Chapter of 1881, George Thornburgh, Grand High Priest, reported that the General Grand Council had declared that those made in Councils appended to Chapters, as it was being done in Arkansas,

were not regular, and as serious trouble might arise by reason of such action, he said:

“While we think our plan the best, yet we should be willing to calmly and fraternally consider the matter, and if we find ourselves considerably in the minority, may it not be best to submit to the will of a majority, where it is only a question of expediency and not of principle. If we return to the Council organization, our work will be received by both systems, but the Royal and Select Masters we make in appended Councils may be denied recognition by a majority of Councils in this country. I know it will be next to impossible to sustain, with any show of life, separate Councils and a separate Grand Council in this State, but I think we had better plod along at ever so poor a gait than to do work that will be called spurious by a respectable part of the Craft.”

Jurisdiction over the Council degrees was returned by that Grand Chapter to the Councils and to the Grand Council and the same was accepted by the Council Masons present, and on November 19, 1881, the Grand Council of Royal and Select Masters of Arkansas was reorganized, after having been dissolved since the 11th day of January, 1879.

J. P. McCown, the Grand Master of the Grand Council, having died, Sam W. Williams, Deputy Grand Master, called the Grand Council to order. The following Councils appeared by their representatives: Occidental Council No. 1; Adoniram No. 2; Cephas No. 3; Searcy No. 11; Hiram No. 18; Blakeney No. 19; Hot Springs No. 23; Marianna No. 25; and Springfield No. 26, together with the following Past Grand Officers, who were members of the Grand Council, to wit: L. E. Barber, E. H. English, G. A. Dannelly, Past Grand Masters; R. M. Johnson and George Thornburgh, Past Deputy Grand Masters, and J. J. Sumpter, Past Grand Principal Conductor of the Work.

In order to satisfy the demands of Councils in other jurisdictions provisions were made for healing, in regular Councils and in the Grand Council, all who had been made

Council Masons in Councils appended to Chapters, and thus ended a remarkable chapter in the history of Cryptic Masonry in Arkansas.

We were not alone either, as Mississippi preceded and a few other Grand Councils followed us. All of them, I think, have returned to the regular Council organizations.

At the Grand Council of 1885, the Council degrees were conferred upon J. S. Westerfield and T. M. Horsfall, who afterward became Grand Masters of the Grand Council.

In the Grand Council of 1886, the degrees were conferred upon John C. Bone, who afterward became Grand Master.

At the session of 1887, the Constitution of the General Grand Council was accepted and the Grand Council of Arkansas voted to become a part of the General Grand Council, its connection to date from November 25, 1886.

The Grand Council of 1887 also adopted, as a part of its work, the Super-Excellent degree, though it had not yet been conferred in Arkansas. At this session the office of Grand Illustrious Master, which up to that time had been the third office in the Grand Council, was abolished.

The Grand Council of 1889 voted that it would not thereafter confer the degrees except upon those who had been elected in Councils. Prior to that time, the Grand Council could elect candidates the same as any Council. This was qualified at the next Grand Council by authorizing the Grand Council to elect and confer the degrees upon any who live in a county where there is no Council.

### SUPER - EXCELLENT DEGREE.

At the session of the Grand Council of 1890, Companion G. L. Kimball, Past Grand Master, having received the Super-Excellent Master's degree at the General Grand Council, and obtained authority to communicate it, did, on November 20, 1890, communicate the degree to Fay Hempstead, C. N. Rix, George Thornburgh, D. D. Leach, J. H.

Kennerly, John W. Edie, T. M. Horsfall, and Ed S. Carl-Lee. This was the first time the degree was ever communicated in this State, and it was not conferred until later.

Up to 1896, only the first five officers of the Grand Council were elected. The others were appointed by the Grand Master. At that session, the Grand Council voted that thereafter they should all be elected.

The Grand Council of 1909 resolved to pay the expenses of one delegate to the General Grand Council, the highest officer attending it to have the preference.

The Semi-Centennial of the Grand Council was celebrated November, 1910. A medal was prepared to commemorate the occasion.

## GRAND COUNCIL OFFICERS.

### GRAND MASTERS OF THE GRAND COUNCIL.

1860	.....L. E. Barber*	1894	.....John J. Sumpter*
1865-66	.....E. H. English*	1895	.....A. B. Grace
1867-68	.....Harris Flanagin*	1896	.....R. J. Laughlin*
1869	.....E. H. Whitfield*	1897	.....John P. Farrar*
1870	.....G. A. Dannelly*	1898	.....Omar J. Short*
1871-72	.....E. H. English*	1890-1900	.....T. M. Horsfall
1873	.....J. A. Stinson*	1901	.....J. R. Donnell
1874	.....G. W. Laughinghouse*	1902	.....G. J. Klock*
1875	.....M. M. McGuire*	1903	.....S. D. Dodge*
1876	.....C. W. Millerd*	1904	.....G. W. Skidmore
1877-78	.....J. P. McCown*	1905	.....Nick Kizer
1881-82	.....S. W. Williams*	1906	.....Peter Brickey*
1883	.....George Thornburgh	1907	.....A. F. B. Oden
1884	.....J. M. Harkey*	1908	.....C. L. Brown*
1885	.....L. H. Roots*	1909	.....Durand Whipple
1886-87	.....G. L. Kimball*	1910	.....John C. Bone
1888	.....D. D. Leach	1911	.....J. S. Westerfield
1889-90	.....Fay Hempstead	1912	.....R. L. Moore
1890-93	.....Charles N. Rix		

\*Dead.

### GRAND TREASURERS OF THE GRAND COUNCIL.

1860-66	.....R. L. Dodge*	1877-89	.....George H. Meade*
1867	.....Louis George*	1890-96	.....Fred Kramer*
1868	.....Fred Kramer*	1897 to present	.....John Brodie
1869-76	.....R. L. Dodge*		

\*Dead.

### GRAND RECORDERS OF THE GRAND COUNCIL.

1860	.....E. H. English*	1869-81	.....L. E. Barber*
1865	.....T. D. Merrick*	1882-98	.....J. A. Henry*
1866-68	.....W. D. Blocher*	1899 to present	.....Fay Hempstead

\*Dead.

**PRESENT OFFICERS OF THE GRAND COUNCIL.**

E. A. McCulloch.....	Grand Master
S. A. Pernot.....	Deputy Grand Master
E. H. Ellsworth.....	Grand Principal Conductor of the Work
John Brodie.....	Grand Treasurer
Fay Hempstead.....	Grand Recorder
F. E. Taylor.....	Grand Chaplain
George B. Moore.....	Grand Captain of the Guard
E. G. Schoonover.....	Grand Conductor of the Council
R. B. Gregg.....	Grand Marshal
D. I. Mills.....	Grand Steward
W. I. Whitwell.....	Grand Sentinel
T. M. Horsfall.....	Grand Lecturer

There are now 19 Councils and 625 members in the state.

**TEMPLAR MASONRY IN ARKANSAS.**

Templar Masonry was first introduced into Arkansas in organized form by a dispensation to Hugh De Payens Commandery, dated December 20, 1853, issued by W. B. Hubbard, Grand Master Grand Encampment of the United States, to Sirs Albert Pike, Percy C. Brockus, John McDaniel, H. H. Heath, H. F. London, B. B. French, A. W. Webb, W. S. Brown, John W. Sketo, and Samuel Mitchell.

Albert Pike was made Eminent Commander; A. W. Webb, Generalissimo, and J. W. Sketo, Captain General.

A charter was granted to the Commandery (Hugh De Payens No. 1) in October, 1856.

The next Commandery organized was Bertrand Du Gueselin No. 2 at Camden; date of dispensation, April 13, 1866; date of charter, September 18, 1868.

The next to enter the field was Jacques DeMolay No. 3 at Fort Smith; date of dispensation, December 30, 1868; date of charter, September 22, 1871.

The next was Baldwin No. 4, Fayetteville; date of dispensation, April 28, 1871; date of charter, September 22, 1871.

How slowly this branch of Masonry spread may be inferred from the fact that ten years passed after Hugh De Payens ere a second Commandery was organized. Hugh De Payens, during this long period, exercised jurisdiction over the entire domain of the State.

On Saturday, the 23d day of March, 1872, in the city of Fort Smith, the following Commanderies by their representatives, met in convention for the purpose of organizing a Grand Commandery of Knights Templar and appendant orders of the State of Arkansas:

Hugh De Payens No. 1, Sir R. L. Dodge, Eminent Commander; Sir S. W. Williams, proxy for Generalissimo; Sir R. S. Crampton, proxy for Captain General; Sir L. E. Barber, Past Eminent Commander, and Sir E. E. English, Past Eminent Commander, representatives.

Bertrand Du Gueselin No. 2, Sir R. E. Salle, proxy for Eminent Commander, Generalissimo, and Captain General.

Jacques DeMolay No. 3, Sir Edward J. Brooks, Eminent Commander; Sir R. M. Johnson, Generalissimo; Sir E. R. DuVal, Captain General.

The convention was called to order by Sir S. W. Williams and on motion, Sir L. E. Barber was elected President, and Sir Edward J. Brooks, Secretary. A constitution was framed and the convention then proceeded to the election of Grand Officers, resulting as follows:

Sir Luke E. Barber, Little Rock, R. E. Grand Commander.

Sir Edward J. Brooks, Fort Smith, V. E. Deputy Grand Commander.

Sir Raphael M. Johnson, Fort Smith, E. Generalissimo.

Sir Samuel W. Williams, Little Rock, E. Captain General.

Sir William A. Sample, Fort Smith, E. Prelate.

Sir Walter O. Lattimore, Fayetteville, E. Senior Warden.

Sir Caleb H. Stone, Camden, E. Junior Warden.

Sir Roderick L. Dodge, Little Rock, E. Treasurer.

Sir J. W. Rison, Little Rock, E. Recorder.

Sir R. S. Crampton, Spadra, E. Standard Bearer.

Sir J. C. Looney, Fayetteville, E. Sword Bearer.

Sir Robert E. Salle, Camden, E. Warden.

Sir James Tunnah, Little Rock, E. Captain of the Guard.



On motion the convention adjourned until Monday, March 25, 1872, at 10:00 o'clock A. M.

Convention called to order at 10:00 o'clock A. M. Present as on Saturday. Installation of officers then took place, Sir E. H. English officiating as installing officer, as proxy of the M. E. Grand Master of the Grand Encampment of the United States; after which the convention adjourned *sine die*, and the Grand Commandery of Arkansas was a reality. The next session was held in Little Rock October, 1872.

It was more than ten years after the organization of the Grand Commandery before another Commandery was established in the State. Dispensations for new Commanderies were issued in order, as follows:

Hot Springs No. 5, October 25, 1882.

Couer DeLeon No. 6, Texarkana, March 14, 1883.

Palestine No. 7, Russellville, February 22, 1884 (charter surrendered in 1906. Restored in 1910 and the Commandery moved to Dardanelle).

Damascus No. 9, Pine Bluff, October 21, 1884.

Cyrene No. 9, Eureka Springs, December 3, 1884.

St. Aldemar No. 10, Harrison, December 9, 1887.

Apollo No. 11, Forrest City, April 1, 1888 (moved to Marianna in 1898).

Ivanhoe No. 12, Jonesboro, May 14, 1889 (George Thornburgh was the Eminent Commander of Ivanhoe, and on account of his removal and that of other workers from the neighborhood of Jonesboro, the Commandery surrendered its charter in 1898. In 1903 another Ivanhoe was organized).

St. Elmo No. 13, Batesville, February 10, 1890.

Chandos No. 14, Brinkley, May, 1902 (moved to Helena in 1912).

Siloam No. 15, Siloam Springs, December, 1902.

Bethany No. 16, Bentonville, —, 1903.

Malta No. 17, Mena, April 20, 1903.

Ivanhoe No. 18, Jonesboro, April 22, 1903.

Crusader No. 19, Stuttgart, January 23, 1906.

Olivet No. 20, Blytheville, June 7, 1906.

St. John No. 21, Cotter, May 22, 1907.

Ascalon No. 22, Prescott, May 18, 1910.

Calvary No. 23, Mammoth Spring, December 28, 1910.

In 1902, the charter of Bertrand Du Gueselin Commandery No. 2, Camden, was arrested.

### BLACK PLUMES.

In 1890 the Grand Commandery voted to change from white to black plumes.

### KNIGHTS OF MALTA.

The Order of Knights of Malta was conferred in Arkansas first in Damascus Commandery at Pine Bluff, December 7, 1899, by Sir J. B. Hingeley of Zion Commandery, Minneapolis, Minn.

It was my pleasure to be present on that occasion.

### SESSIONS OMITTED.

The Grand Commandery failed to meet in 1873, 1874, and 1882.

## GRAND COMMANDERY OFFICERS

### GRAND COMMANDERS OF THE GRAND COMMANDERY OF ARKANSAS.

1872	..... Luke E. Barber*	1895	..... George P. Taylor*
1875	..... E. R. Duval*	1896	..... George Thornburgh
1876-77	..... E. H. English*	1897	..... George G. Latta*
1878	..... J. H. Van Hoose*	1898	..... Jesse M. Dill
1879	..... R. E. Salle*	1899	..... David I. Mills
1880	..... R. M. Johnson*	1900	..... Robert M. Smith*
1881	..... A. J. Thompson*	1901	..... E. A. McCulloch
1883	..... W. H. H. Clayton	1902	..... Frank Hill
1884	..... Alfred A. Tufts*	1903	..... G. J. Klock*
1885	..... B. F. Atkinson*	1904	..... Thomas H. Jones*
1886	..... John D. Adams*	1905	..... S. P. Collings
1887	..... P. D. McCulloch, Sr.*	1906	..... Peter Brickey*
1888	..... George L. Kimball*	1907	..... R. E. Douglas
1889	..... Logan H. Roots*	1908	..... C. C. Goss
1890	..... W. K. Ramsey*	1909	..... T. H. Jackson*
1891	..... Charles N. Rix	1910	..... Mark P. Olney
1892	..... C. E. Rosenbaum	1911	..... Joseph H. Watkins
1893	..... S. W. Williams*	1912	..... Samuel E. Johnson*
1894	..... W. M. Mellette	1913	..... John A. Plummer

\*Dead.

**GRAND PRELATES OF THE GRAND COMMANDERY OF ARKANSAS.**

1872	.....W. A. Sample*	1890-91.....	Thomas Moore*
1872	.....Thomas R. Welch*	1892-93.....	R. S. Deener
1875	.....W. A. Sample*	1894	.....F. E. Taylor
1876	.....G. A. Dannelly*	1895-97.....	Thomas Moore*
1877	.....J. B. Groves*	1898	.....J. J. Vault
1878	.....G. A. Dannelly*	1899-1900.....	Thomas Moore*
1879	.....W. A. Sample*	1901	.....J. L. Caldwell
1880	.....C. H. Stone	1902-03.....	O. C. Gray*
1881	.....S. W. Williams*	1904	.....George Thornburgh
1883	.....Alonzo Monk	1905	.....J. F. Todd*
1884-85.....	I. O. Adams	1906-08.....	L. T. Gill
1886	.....T. C. Tupper	1909	.....John W. Ellis
1887	.....I. O. Adams	1910	.....J. B. Turrentine
1888	.....W. W. Estabrook*	1911-14.....	M. N. Waldrip
1889	.....I. O. Adams		

\*Dead.

**GRAND TREASURERS OF THE GRAND COMMANDERY OF ARKANSAS.**

1872-76.....	R. L. Dodge*	1891-96.....	Frederick Kramer*
1877-90.....	George H. Meade*	1897 to present.....	John Brodie

\*Dead.

**GRAND REOCDERS OF THE GRAND COMMANDERY OF ARKANSAS.**

1872-79.....	John W. Rison*	1899 to present.....	Fay Hempstead
1880-1898.....	James A. Henry*		

\*Dead.

**PRESENT OFFICERS OF THE GRAND COMMANDERY.**

J. D. Covey.....	Grand Commander.
J. L. W. Grover.....	Deputy Grand Commander.
R. B. Gregg.....	Generalissimo.
John H. Fulson.....	Grand Captain General.
John Archer.....	Grand Senior Warden.
J. S. Speed.....	Grand Junior Warden.
Rev. M. N. Waldrip.....	Grand Prelate.
John Brodie.....	Grand Treasurer.
Fay Hempstead.....	Grand Recorder.
J. H. Clendenning.....	Grand Standard Bearer.
C. W. Webb.....	Grand Sword Bearer.
E. L. Pierce.....	Grand Warder.
R. T. Hynson.....	Grand Captain of the Guard.

There are 21 Commanderies and 1,392 members in the state.

## SCOTTISH RITE MASONRY IN ARKANSAS.

In the days before the Civil War Scottish Rite Masonry in Arkansas flourished, with such sterling brethren as Albert Pike, Elbert H. English, Luke E. Barber, Gabriel McCowan, Albert Cohen, Frederick Kramer, J. H. Van Hoose, C. E. Rosenbaum, James Austin Henry, and others, who helped to make Masonic history in Arkansas.

After the Civil War several attempts were made to revive the bodies of the Rite, but owing to two fires which destroyed their property in a limited period of time, the brethren became discouraged and the charters were surrendered.

Scottish Rite Masonry remained dormant for nearly twenty-five years, or until June, 1891, when James Austin Henry, 33° Hon., and at the time Deputy for the Supreme Council in this State, communicated the degrees of the Rite from the Fourth to the Thirty-second, inclusive, to Russel Richardson, F. J. H. Rickon, Arthur L. Smith, and Charles E. Rosenbaum.

It was during the communication of these degrees, in which Brother Henry was assisted by Albert Cohen, 32°, one of the few of the "Old Guard" then living, that discussions arose as to the beauty of the work, and it was shown that General Pike had repeatedly written Brother Henry, lamenting the lack of the Scottish Rite in Arkansas and fervently urging that some action be taken to revive the dormant bodies.

These discussions resulted in a determination to make the attempt to revive the Rite in this State. On September 10, 1891, the reorganization was accomplished. The old charters for the Lodge of Perfection, Chapter Rose Croix, and Council Kadosh were revived and the handful of faithful, determined brethren who were then members of the Rite proceeded to breathe the breath of life into that which had remained dormant so many years. At the time the charters were surrendered, the Consistory here was a Grand

Consistory and Bodies of that type could not be revived, so it was necessary to get a new charter for the Consistory, but it bears the same name as the old one, "Arkansas Consistory No. 1." It was constituted January 10, 1893.

At the time the Rite was revived, besides the brethren previously named, there were Charles N. Rix, S. P. Collings, Edward Hogaboom, John J. Sumpter, Charles Dake, all of Hot Springs; James Chapple and George Wehr (who had attained the Thirtieth degree), Sam W. Williams and Leonard T. Gill (who was a member of the Bodies in Grand Rapids, Mich.), and a few others. Among the first to become members and help the few who had undertaken this Herculean task, were A. M. Heiseman, L. S. Smothers, Edmund Metcalf, and Ralph Goodrich, and from time to time were added those who have since helped to make Scottish Rite history not only in Arkansas but elsewhere in the Southern Jurisdiction.

The meetings were held in the Masonic Temple, Fifth and Main Streets, Little Rock, until 1896, when the bodies purchased the Jewish synagogue at 311 Center Street, where they remained until their increasing number demanded larger quarters, and their financial prosperity permitted the building of a new Consistory.

The splendid location at Eighth and Scott Streets was purchased and on November 28, 1901, the corner-stone of the new Albert Pike Consistory was laid by the Grand Lodge of Arkansas, Harry H. Myers, Grand Master, presiding. The building was completed and the first reunion held in it October 21-23, 1902.

This beautiful home was considered large enough for many years to come, but such was the gain in membership that in a few years it was found necessary to plan for its enlargement. The building was remodeled, enlarged and readorned until it was practically a new structure, and the first reunion in the present splendid Albert Pike Consistory was held April 21, 1913, when it was dedicated by the following officers of the Supreme Council:

James D. Richardson, Grand Commander; Charles F. Buck, Acting Lieutenant Grand Commander; Charles E. Rosenbaum, Grand Chancellor; John H. Cowles, Acting Grand Prior; with Bishop J. R. Winchester, acting as Grand Primate.

The membership in the Valley of Little Rock now numbers 1,400.

Besides Charles E. Rosenbaum, 33°, Sovereign Grand Inspector General in Arkansas, the present presiding officers of the several bodies are:

Acacia Lodge of Perfection, M. J. Ringelhaupt, 33° Hon., Venerable Master; Excelsior Chapter Rose Croix, Fred W. Kidd, 33° Hon., Wise Master; Godfrey De St. Omer Council Knights Kadosh, John Brodie, 33° Hon., Preceptor; Arkansas Consistory, F. L. French, 33° Hon., Master of Kadosh.

## THE CAMP GUARD—A HISTORICAL SKETCH.

BY CHARLES E. ROSENBAUM, 33°.

Here and there throughout the Southern Jurisdiction we find in the announcements or programs of reunions among other brethren who participate in the working of the Thirty-second degree, what is known as "The Camp Guard," but its origin and its growth as part of the work is perhaps not generally understood.

So far as I am informed this feature of the Thirty-second degree had its birth in Little Rock, and was created because of the seeming necessity for some organized effort to better the rendition of the ritualistic work, as laid down in the Ritual for this degree in our jurisdiction. As is well known by all who are familiar with our Ritual for this degree, no provision is made for the appearance of a Camp Guard, or the division of the work in a manner wherein such an organization or a number of brethren are to participate.

In my early efforts to intelligently confer the Thirty-second degree I found what seemed an almost insurmountable obstacle, so far as being able to interest the average brother receiving the degree, or the average brother assisting in conferring the same. This situation was caused by the manner in which the degree was laid out in the Ritual, assigning the whole degree, which is very long and in parts deep in its lines and theme, to about four officers or brethren participating, and a very large portion of the degree was assigned to two of these officers.

It seemed reasonable to me that, as the seeker for the additional light in Masonry advanced from degree to degree, he would naturally look for and expect to reach the climax in the Thirty-second degree, and, if he did not receive it in a manner comprehended by the average solicitant, he would be disappointed and feel that either those conferring the degree were lacking in ability to properly conceive its meaning, or that the degree itself was a disappointment.

It was with this thought uppermost in my mind that I undertook the laying out of the Thirty-second degree on lines different from that which had previously been adopted, and, feeling that the division of the work among a number of brethren, rather than to confine it to a very few, would be in itself a move in the right direction, the start was made on this basis for a foundation.

In dividing the work of the description of the Camp, it seemed best to use a number of brethren, and, so far as possible, illustrate the Camp by actual demonstration in the use of these brethren, and in that way began the foundation for a Camp Guard, in the Southern Jurisdiction. The first thought following the laying out of the degree in the manner indicated was the proper costuming of not only the officers but the Camp Guard as well, because, without properly robing the brethren participating around the Camp, it would not be possible to put that vigor or life into the rendition of the degree which

it needs to properly interest and enthuse not only the solicitant but the officers and brethren as well.

A plan of dressing or robing those around the Camp in keeping with the various degrees represented was thought out, but soon abandoned, for many reasons unnecessary to mention in an article of this nature. After considerable thought and no little uncertainty as to whether or not the plan I had matured seemed feasible, I finally decided that the robing of the Camp Guard, as now is quite general throughout the Southern Jurisdiction, offered the best solution to the problem present, and, with the decision once made, the robes were designed and the degree was conferred on the lines laid out, and later revised and embellished.

As to the degree itself, there is, of course, no thought of discussion in this article, and reference to it is only made for the purpose of more plainly understanding the connection of the Camp Guard to the degree and the reasons for its appearance and its growth when once created. Those who are familiar with the degree will readily understand what it meant to enlarge on the number necessary to confer it, even to the extent of this Camp Guard, which with us originally numbered fourteen brethren, because, to get the necessary effect to produce the result so much desired, discipline and system were both important.

Without some systematic manner in which this Camp Guard should make its appearance, participate in the work as intended, and some orderly manner in which it should finally depart, there would be worse than nothing gained in the attempt to better the degree by the use of these brethren.

Thus started the Camp Guard in this degree and in Arkansas Consistory, where it was given birth. It began under conditions which at first were rather discouraging, because of the limited number who were willing to labor zealously, and at the same time having the ability to properly carry out the work. Like all undertakings worth



while, close application, hard and unceasing labor, coupled with patience, unquestioned loyalty and devotion on the part of all who were participants, the organization of a Camp Guard grew from an almost hopeless task to a bright and glorious reality.

We in Arkansas Consistory date our real progress in the advancement of our Camp Guard to the time when Brother John H. Fraser, 33°, Hon., became a member of the Consistory and agreed, at my solicitation, to take hold of those composing the Camp Guard and build it up until it became what was so much desired. It is true we had been using the Camp Guard with more or less success for some years before Brother Fraser took hold of it, but, from the time of his assuming charge, it began to develop into something of an organization such as we had for so long labored.

Today the Camp Guard of Arkansas Consistory, as such, stands, we think, in many respects, without a peer, because we do not know another organization that has developed as this one, until it has become almost national in its fame.

Our Camp Guard is used for other purposes than merely participating in the Thirty-second degree. Because it is a thoroughly drilled organization, and always subject to call for any duty, its members are used as a Reception Committee at our social functions, as well as the more sorrowful duty of serving as Guard of Honor and Escort in the funeral services of our departed brethren.

A few years ago, when President Roosevelt visited Little Rock, there seemed no place in the city adapted for the purpose of giving the President a luncheon except the Consistory, so it was decided to hold this particular function there, and under the auspices and control of the Consistory. The Camp Guard of the Consistory was pressed into service as ushers and as guards throughout the building, and in their fatigue uniforms helped to make the occasion a memorable one.

This incident is only mentioned as an illustration of the varied purposes that the Camp Guard has served.

In many degrees other than the Thirty-second we at times use a number of brethren to assist in the work as laid down in the Ritual, or to enhance the beauty and impressiveness of the degree, and we have found that the discipline and training given the Camp Guard has served exceedingly well, in that it has furnished a well-drilled number of brethren who are capable at almost a moment's notice, and, with little or no preparation, ready to assist in an intelligent and able manner to an extent that could hardly otherwise obtain.

In addition to the regular costumes or robes used in the ritualistic work of the degree, our Camp Guard is provided with two uniforms, one a black fatigue, trimmed in gold, and the other, a recent acquisition, white, trimmed with violet and gold. With the black uniforms are provided special swords, and with the white or dress uniform is worn a specially designed saber, artistic and beautiful in its conception and workmanship, and like the white dress uniforms themselves, perhaps the only creation of the kind in any Consistory in the world.

The Camp Guard of Arkansas Consistory is, in a measure, the pride of the Sovereign Grand Inspector General, and at times the organization has been playfully referred to as "Charlie's Pets," and, while this has been in the nature of a pleasantry, yet I feel no little pride in the loyalty and devotion of these brethren who have helped to make this organization what it is, and incidentally have assisted the many able and willing brethren who compose our working force to build up and maintain the high standard of the work in the Scottish Rite Bodies of the Valley of Little Rock.





CHARLES E. ROSENBAUM

The members at present of the organization are:

John H. Fraser, 33° Hon.	.....	Captain.
John L. Deason, 33° Hon.	.....	First Lieutenant.
W. H. Marshall,* 32°	.....	Second Lieutenant.
Alfred Leymer, 32°	.....	First Sergeant.
James H. Harris, 32°	.....	Second Sergeant.
W. A. Treadway, 32°	.....	Color Sergeant.
G. H. Ferrell, 32°	.....	Color Sergeant.
F. H. Hemann,* 32°	.....	Quartermaster Sergeant.
R. M. Enders,* 32°	.....	Secretary and Treasurer.
R. E. Sims, 32°	.....	Bugler.
W. C. Adamson.....	32°	George Krickberg.....
M. E. Akin.....	32°	D. McDonald.....
Noland Blass.....	32°	James Mehaffy.....
James S. Barkman*.....	32°	C. C. Newham.....
John H. Belford.....	32°	J. G. Lawrence.....
Gus Bertner.....	32°	C. W. Lyman.....
John B. Bond, Jr.....	32°	C. F. O'Neal.....
W. C. Bond*.....	32°	John E. Parsons.....
M. A. Bowers.....	32°	E. N. Pettit.....
W. B. Brooks.....	32°	W. J. Potts.....
P. W. Crawford*.....	32°	G. S. R. Sharpe.....
C. A. Cunningham*.....	32°	James P. See.....
J. S. Davenport.....	32°	P. R. Sheppard.....
James L. Dibrell.....	32°	S. S. Stewart*.....
J. J. Fisher.....	32°	W. E. Strong.....
Theodore Freedman.....	32°	S. C. Scull.....
Guy Fulk.....	32°	C. H. Sumption.....
J. M. Haislip.....	32°	Theodore C. Treadway.....
M. H. Johnston.....	32°	E. F. Valentine.....
Alfred Kahn.....	32°	George G. Worthen.....
S. L. Kahn*.....	32°	

Dr. Frank E. Gibson,\* 32°, Honorary member, Washington, D. C.

\*Knight Commander of the Court of Honor.

### CHARLES E. ROSENBAUM.

It would be like giving the play of Hamlet and leaving Hamlet out, to recite the history of Scottish Rite Masonry in Arkansas, without special mention of Brother Charles E. Rosenbaum.

From the day that he received the Scottish Rite degrees he has never ceased to be a zealous and efficient worker in their interest. No sacrifice of time or money has been too great for him to make. It must be a source of supreme gratification on his part, to stand upon the present heights of Scottish Rite prosperity in this jurisdiction and look back upon the difficult road it had to travel.

To his untiring energy and to his taste for such things, is to be credited the splendid stage accessories and the rich costumes now used, not only in the Valley of Little Rock, but throughout the Southern Jurisdiction. He has not only been a light in this Valley, but a leader throughout the Southern Jurisdiction in perfecting and projecting the beautiful ceremonies in which the degrees are now conferred.

His labor is rewarded not only by the love of his brethren at home, but by being honored by the Supreme Council. He was coronated a Thirty-third Inspector General, Hon., in 1896, and crowned an active member in 1901. He now occupies the fourth place in that august body, that of "Grand Chancellor."

Brother Rosenbaum was made a Blue Lodge Mason in Magnolia Lodge, a Royal Arch Mason in Union Chapter, and a Knight Templar in Hugh De Payens Commandery in the early part of the year 1886; all of these bodies being located in Little Rock. He served his Lodge faithfully as Master, his Commandery, as Commander, and the Grand Commandery as Grand Commander. He was for several years Grand Treasurer of the Grand Lodge of Arkansas, and has passed through the stations from Grand Junior Deacon to Deputy Grand Master, and at the coming Grand Lodge in November (1914) he will beyond doubt, by the choice of his York Rite brethren, be elected to the highest office in their gift, that of Grand Master. He will then be, during his term as Grand Master, the official head of both Rites in Arkansas.

## THE EASTERN STAR IN ARKANSAS.

The first Chapter of the Order of the Eastern Star organized in Arkansas was Enola No. 1, Mount Vernon, in July, 1870.

In our present roll of Chapters, Witcherville Chapter is down as No. 1. This should not be. Witcherville was not organized until February, 1906, and chartered in November, 1906. In the meantime Enola Chapter had died, and Witcherville was given No. 1, the vacant place of the first Chapter organized in the State. This was a serious mistake, as it will indicate by its number that it is the oldest Chapter in the State, when it is not by thirty-six years. Furthermore, it now occupies the place of honor ahead of one hundred and seventy Chapters, which were chartered before it was.

The next Chapters organized in the State were Martha No. 2; Jacinto No. 3; Carlton No. 4; Searcy No. 5, and Massey No. 6. These six Chapters, by their delegates, assembled at Searcy October 2, 1876, in convention called by Brother W. B. Massey, and organized the Grand Chapter of Arkansas. It is a matter of regret that all of these Chapters are now dead. There is a Chapter at Searcy, but it was instituted in 1913. The first Grand Matron was Mrs. Kiddy A. Neal and the first Grand Patron was J. M. Mallett.

The next regular meeting of the Grand Chapter was held in Searcy November 8, 1876. The original six Chapters were represented.

At the next meeting, which was in 1877, only four Chapters were represented. At this meeting "a scarf of five colors, three inches wide, with a rosette on the shoulder, one on the breast, and one at the crossing, to be worn from the right shoulder to the left side," was adopted as the regalia of the Order.

At the meeting of 1878, only four Chapters were represented.

At the session of 1879, a Grand Orator was elected, whose duty it was to deliver an address at the installation of the Grand Officers each year.

At the session of 1880, allegiance was acknowledged to the General Grand Chapter. There were then seven Chapters and three hundred and four members in the State.

There are now (1914) 252 Chapters and 9,850 members in Arkansas.

### A SLIGHT CORRECTION.

The Record of the Grand Chapter of 1891 says:

“The Grand Chapter was placed in charge of the Grand Lecturer, Susannah Stegal. *Rev.* George Thornburgh, having been elected to receive the degrees, was introduced and conducted through the Labyrinth of the Star.”

I never was a minister, yet that impression prevails quite extensively.

### INCORPORATION.

At the session of the Grand Chapter of 1904, a committee composed of George Thornburgh, T. J. Shinn, and E. E. Ammons was appointed to secure passage by the legislature of a bill incorporating the Grand Chapter. The committee prepared the bill, which was introduced into the State Senate by Brother Senator B. E. McFerrin. It passed both houses and was approved by the Governor March 2, 1905.

### MASONIC HOME.

To the credit of the Order of the Eastern Star, it may be truthfully said that the first money contributed for the building of the Masonic Orphans' Home was by Esther Chapter No. 217, Little Rock. At its meeting February 4, 1904, it voted to raise \$100.00 toward the establishment of the Home. A social and literary entertainment was held in the Grand Lodge room at which \$103.15 was raised, \$100.00 of which was contributed to the purpose named.



At the session of the Grand Chapter of 1904, Mrs. Ellis, Grand Matron, called attention to the subject, and recommended that some action be taken looking to the establishment of the institution. A resolution was introduced favoring the speedy erection of such a Home, and a committee composed of George Thornburgh, J. M. Oathout, and M. P. Olney, was appointed to convey to the Grand Lodge of Masons its assurance of sympathy. The committee addressed to the Grand Lodge the following communication:

“The Grand Chapter Order of the Eastern Star, in session assembled, congratulates the Grand Lodge upon its contemplated action relative to a Masonic and Eastern Star Home in Arkansas, and hereby tenders its assistance, both moral and financial, to bring about this great blessing to the Craft throughout the State.”

The Grand Chapter also adopted an amendment to its constitution, whereby it could and did levy an extra tax of twenty-five cents per capita, for the building of a Masonic and Eastern Star Home.

These proceedings were had on Monday, prior to the meeting of the Grand Lodge the following day (1904).

The Grand Chapter anticipated the action of the Grand Lodge and selected Mrs. Jennie A. Ellis, Mrs. Julia M. Gill, Mrs. Ida M. Beloate, John M. Oathout, and J. A. Tatum to act in conjunction with the Grand Lodge in raising the funds for the Home. The first Trustees chosen as members of the regular Board of Trustees of the Orphanage were Mrs. Julia M. Gill and Mrs. Alice Brouse.

For further history of the Masonic Home, see under “Grand Lodge.”

In 1911, the constitution was amended so that “The Grand Chapter by vote, may order a regular session to be held at Batesville, in connection with the Orphans’ Home, at such time of the year as the Grand Chapter may designate.”

## POET LAUREATE OF THE ORDER OF THE EASTERN STAR.

At the session of 1908, the Grand Chapter of Arkansas elected Mrs. Josie Frazee-Cappleman Poet Laureate of the Order in Arkansas.

On the evening of February 4, 1909, in Esther Chapter, Mrs. Cappleman was crowned Poet Laureate. The wreath was made of laurel, which Mrs. Thornburgh had gathered in the Virginia mountains.

Of the many excellent poems, of which Mrs. Cappleman is the author, perhaps the most highly esteemed Eastern Star poem is the one delivered as a welcome to the Grand Chapter of 1906, which is as follows:

### GREETING TO THE O. E. S.

Here's a health to our Grand Chapter,  
With its members sweet and dear;  
Here's a health to all our brothers,  
And to every sister here.

Here's a smile for every loved one,  
And a handshake for the past;  
Here's a tear for others missing—  
Missing always to the last.

Here's a health, Grand Worthy Matron,  
From the "Stars" of Arkansas,  
Who give you royal greeting,  
While your wishes shall be law.

So, again we meet together,  
Our Grand Chapter, loved and dear,  
Which brings some bright-winged blessing  
With each returning year.

Here are Adahs—Loyal Daughters—  
With their spotless Sword and Veil;  
Here are Ruths, with meager gleanings,  
Fond and faithful without fail.

Here are Esthers, fair, courageous,  
In their royal robes of state;  
Here are Marthas, true and trustful,  
And Electas, good and great.

We see these five Star sisters,  
Each a shining symbol true,  
Each with her pledge and promise  
Of something good to do.

Here are Matrons, here are Patrons,  
And all the rich array,  
From office, past and present,  
To glad this gala day.

Here are hearts to give you welcome;  
Here are willing hands to work;  
Here are brothers tried and sisters  
Who will no duty shirk.

So we come, beloved Grand Chapter,  
To pay to you once more  
Our tribute of affection,  
Of which we have a store.

In love we meet and greet you  
Dear Star, our very own,  
Where Truth and Lovingkindness,  
And trustful Faith are shown.

Where link by link is lengthened,  
 The Golden Chain each day;  
 Where, point by point is lighted  
 Each year upon our way.

Where brothers cherish brother  
 In Love and Charity;  
 Where sisters cherish sister  
 In sweet fraternity.

Where violets, blue and fragrant,  
 With golden jasmine twine;  
 Where lilies, ferns, and roses,  
 All lovingly combine.

Where shines each point in splendor,  
 The brightest ever seen,  
 And all united in crowning,  
 Our Star Grand Chapter queen.

### MASONIC COURTESY.

On the introduction of the Order of the Eastern Star into Arkansas, it met with a cold reception. Many of the older Masons were disposed to be unfriendly to it, but as the years went on, and the Order showed that its purpose was not to usurp any of the prerogatives of Masonry, but to be, as the wife to the husband, a helpmeet, the Masons warmed up to it, and as early as 1894 the Grand Lodge voted that the Board of Control of the Masonic Temple should provide rooms for the meetings of the Grand Chapter, if practicable.

Leading Masons throughout the State became members of the Eastern Star, and there grew up a beautiful harmony, which resulted in the adoption by the Grand Lodge of 1904, of this resolution, introduced by Brother John M. Oathout, Grand Lecturer of the Grand Lodge:

“*Whereas*, The Order of the Eastern Star is composed of Master Masons, their wives, widows, mothers; sisters, and daughters; and,

“*Whereas*, Said Order is engaged in works of charity and benevolence that merit our highest encouragement and approbation; therefore be it

“*Resolved*, That we commend the Order of the Eastern Star to the Masonic Fraternity of this Grand Jurisdiction as an institution worthy of their regard, and as such we wish them abundant prosperity and success.”

Another courtly compliment paid the Order of the Eastern Star was when the Grand Lodge provided for two representatives from the Grand Chapter on the Board of Trustees of the Masonic Home.

The Grand Chapter has for many years met in the Masonic Temple, by invitation of the Grand Lodge, without charge. The last meeting of the Grand Chapter found itself crowded in the only quarters available in the Masonic Temple. At the close of the Grand Chapter, the Grand Matron appointed Mrs. Gill, Mrs. Lee, and myself, to ascertain if the Scottish Rite Consistory could be secured for the next meeting. After conferences with Brother Charles E. Rosenbaum, Sovereign Inspector General in Arkansas, he wrote this very fraternal and courteous letter:

“March 31, 1914.

“MY DEAR BROTHER THORNBURGH—Referring again to the request for the use of the Consistory building, by the Grand Chapter Eastern Star, I have consulted other members of our Board, trying to find a way to accommodate the Grand Chapter, though at first it seemed impossible. After going over the whole subject, we can accommodate ourselves to the situation. I therefore, on the part of our Board of Trustees, beg to tender through you to the Grand Chapter of the Eastern Star, the use of Albert Pike Consistory for the annual meeting of said Grand Chapter. I also beg to assure you and the Grand Chapter that it is a pleasure indeed to be in a position to tender the Grand

Chapter this courtesy, and trust the sessions held in this beautiful structure may be fraught with results both pleasurable and profitable to the Grand Chapter and the Order of the Eastern Star generally.

“Fraternally yours,

“C. E. ROSENBAUM,

“*President Board of Trustees.*”

It has become a settled custom for the Grand Lodge to invite the Grand Chapter Order of the Eastern Star to be present when the Grand Orator delivers his address and the Grand Matron of the Eastern Star is invited to the East and to speak.

Perhaps in no other jurisdiction in the world has the Masonic Fraternity treated the Eastern Star with so great consideration, and it cannot be possible for any Order to appreciate this courtesy more than does the Eastern Star in Arkansas.

## GRAND CHAPTER OFFICERS.

### GRAND MATRONS AND GRAND PATRONS.

Year	Grand Matron	Grand Patron
1876	Mrs. Kiddy A. Neal	J. M. Mallett*
1877	Mrs. Ann E. Beavers*	W. K. Dobbins*
1878	Mrs. Kiddy A. Neal	G. A. Dannelly*
1879	Mrs. Mary C. McCain	W. B. Massey*
1880	Mrs. Nannie N. Maddox	N. J. Chance
1881	Miss Lelia B. McBride	G. A. Dannelly*
1882	Miss Lelia B. McBride	G. A. Dannelly*
1883	Mrs. S. Alice Cox	G. A. Dannelly*
1884	Mrs. S. Alice Cox	G. A. Dannelly*
1885	Mrs. Rosa Perry	G. A. Dannelly*
1886	Mrs. S. Alice Cox	James M. Harkey*
1887	Mrs. Hettie Penn	James M. Harkey*
1888	Mrs. Hettie Penn	J. R. Donnell
1889	Mrs. Sallie C. Reynolds	J. R. Donnell
1890	Mrs. Sallie C. Reynolds	J. Frank Hopkins*
1891	Mrs. Ida M. Beloate	John G. Holland*
1892	Mrs. Ida M. Beloate	Rev. E. L. Massey*
1893	Mrs. M. C. DeVaughan	Rev. E. L. Massey*
1894	Mrs. M. C. DeVaughan	J. Frank Hopkins*
1895	Mrs. Jennie B. Hopkins*	R. R. Lewis
1896	Mrs. Jennie B. Hopkins*	R. R. Lewis
1897	Mrs. Alma Strong	George Thornburgh
1898	Mrs. Frances M. Stark	G. W. DeVaughan*
1899	Mrs. Jane A. Dixon*	Dr. J. B. Ellis
1900	Mrs. Julia M. Gill	M. T. Biscoe
1901	Mrs. Julia M. Gill	Mark P. Olney
1902	Mrs. Blanche Klock	Mark P. Olney
1903	Mrs. Jennie A. Ellis	John M. Oathout*
1904	Mrs. Alice Brouse	W. C. Rodgers
1905	Miss Mollie Morgan	Oscar Meek

Year	Grand Matron	Grand Patron
1906	Miss Ella Leonard*	W. B. Sexton*
1907	Mrs. Winnie B. Simpson	E. E. Ammons
1908	Mrs. Lillian E. Lee	R. L. Morgan
1909	Mrs. Lucy B. Thornburgh	W. B. Clark
1910	Mrs. Nora G. Rushing	L. W. Mathews
1911	Mrs. Maud Fuson	J. E. Hollis
1912	Mrs. Shelley Sanderson	J. O. Jones
1913	Mrs. Mattie R. Johnson	J. E. Powers

\*Dead.

#### GRAND TREASURERS OF GRAND CHAPTER.

1876-80	Mrs. M. C. Bradley	1894-95	Mrs. Eddie Martin
1881-82	Mrs. Nannie L. Nelson	1896-97	Miss Myrtle Hackett
1883-84	Mrs. S. R. Baldwin	1898-1909	Mrs. Cora A. Westerfield
1885	Miss Alice Peterson	1910-13	Mrs. Julia M. Gill
1886-93	Mrs. L. O. Donnell		

#### GRAND SECRETARIES OF GRAND CHAPTER.

1876-80	B. B. Bradley*	1897-1901	Mrs. Jennie B. Hopkins*
1881-85	W. B. Massey*	1902-04	Miss Carrie Hempstead
1886-90	J. C. Higgs	1905-12	J. Frank Hopkins*
1891-96	Mrs. Hettie Penn	1913	Mrs. Nora G. Rushing

\*Dead.

## THE SHRINE IN ARKANSAS.

The Order of the Mystic Shrine was first introduced into Arkansas in 1889, when Marcus L. Bell, Rufus V. McCracken, John T. Marsh, David I. Mills, Frank Silverman, William D. Vernon, and David L. Trimble of Pine Bluff, applied for and received a dispensation to organize Sahara Temple in that city. The charter is dated April 6 of that year.

The organization of Sahara Temple having been completed, the degrees were first conferred upon Captain Nathaniel Terry Roberts, well known throughout Arkansas, who for a number of years was at the head of the Confederate Veterans of Arkansas. From this small beginning has grown the present prosperous Sahara Temple, numbering 633 members. It owns the splendid three-story building it occupies, which is handsomely equipped. The first story is occupied by stores; the second is an auditorium, and the third is devoted exclusively to the Shrine.

There are 136 Temples in the United States and Canada, of which Sahara ranks No. 48, according to the date of charter, which makes her one of the old Mother Temples.

The past Potentates of Sahara are: John T. Marsh, T. H. Head, W. L. Toney, Edgar Brewster, T. J. Collier. The present Potentate is C. H. Puddephat.

### AL AMIN TEMPLE.

On December 14, 1904, a meeting of the Shriners in Little Rock was held in that city for the purpose of organizing a Temple of the Mystic Shrine. Charles E. Rosenbaum was elected chairman and John B. Cowpland, Secretary, and proceeded to effect a permanent organization.

The first ceremonial session was held March 16, 1904, and seventy novices initiated. At the end of that fiscal year, April, 1905, Al Amin had a total membership of 144. It now has 920.

Al Amin Temple has adopted the custom of celebrating Washington's Birthday with a ceremonial session and



elaborate entertainment. She was one of the first Temples in North America to adopt, as a part of her by-laws, a provision prohibiting the serving of intoxicants at her banquets or entertainments.

Al Amin owns its beautiful Mosque at Twenty-first and Main Streets, the corner-stone of which was laid by the Grand Lodge Free and Accepted Masons, on the 28th day of September, 1912, Mark P. Olney, Grand Master, presiding.

The Past Potentates of Al Amin are: A. R. Bragg, J. S. Barkman, R. C. Bright, and H. S. Spivey. The present Potentate is A. L. Smith.

### THE ARAB PATROL.

One of the important arms of Al Amin Temple is the Arab Patrol, who perform those famous quick-step maneuvers in their attractive uniforms. The Patrol went in a body to the Imperial Shrine at Atlanta, Ga., this year (1914) and attracted favorable mention.

The members of the Patrol are:

#### OFFICERS.

R. M. Pearson, Captain.	G. G. Worthen, Second Lieutenant.
T. C. Treadway, First Lieutenant.	C. Calcote, Secretary and Treasurer.

#### PRIVATES.

Charles T. Abeles	R. M. Enders	George Krause
William C. Adamson	L. P. Fraser	George Krickerberg
A. A. Adler	G. H. Ferrell	H. C. Kolbe
H. W. Anderson	Theodore Freedman	J. G. Lawrence
F. A. Banks	Guy Fulk	Alfred Leymer
Leftridge Basham	J. J. Fisher	M. B. Lasker
W. W. Bentley	G. B. Fletcher	R. W. Lynch
William Beck	W. T. Gattis	C. W. Lyman
Noland Blass	Isaac Goldstein	W. E. McLain
J. H. Belford	Houston Gean	J. W. Mehaffy
William R. Bathurst	Errett Hamilton	J. L. Murphey
R. E. Bishop	J. M. Haislip	C. E. Munn
William C. Bond	Max Heiman	G. T. Owens
L. G. Brown	J. H. Harris	C. F. O'Neal
C. G. Butler	A. E. Harris	J. E. Parsons
— — — Brightfield	T. H. Harris	S. C. Poage
C. Calcote	Herman Housner	D. W. Roberts
Frank Collins	G. M. Holmes	W. W. Sellers
F. J. Cornil	F. E. Howsen	H. A. Sharp
F. J. Darragh	H. P. Hopkins	J. S. Speed
George P. Davidson	J. F. Houck	E. W. Smith
J. L. Dibrell	R. H. Kaufman	R. E. Sims

A. L. Smith  
W. S. Snider  
H. S. Spivey  
J. W. Strawn  
S. S. Stewart  
James P. See  
J. D. Simpson

Walter Strong  
A. R. Stover  
D. G. Taylor  
W. A. Treadway  
E. L. Thompson  
E. F. Valentine  
J. W. Vestal

E. S. Vincent  
Y. E. Whitmore  
G. F. Williams  
R. C. Warren  
W. G. Winters  
F. L. Young



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This **BOOK** may be kept out **TWO WEEKS ONLY**, and is subject to a fine of **FIVE CENTS** a day thereafter. It is **DUE** on the **DAY** indicated below:

<del>3 Sep '62 PM</del>		
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